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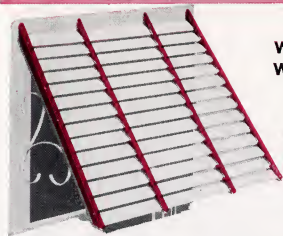
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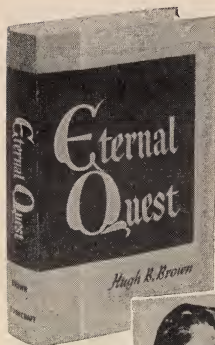
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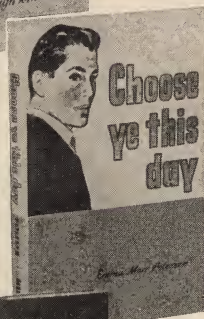


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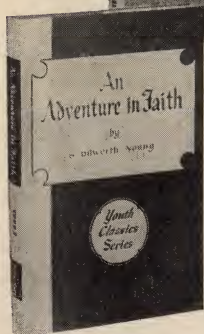


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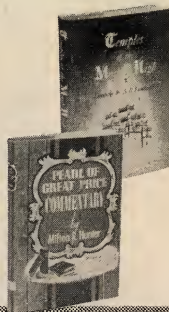
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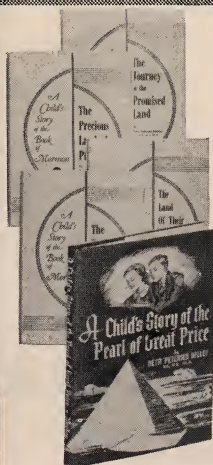
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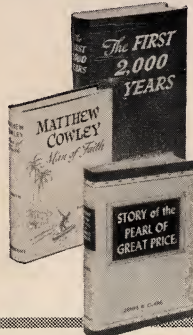
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of Latter-day Saints

The Cover

The magnificent, lighted towers of the Salt Lake Temple are as a beacon to the traveler at the Crossroads of the West, a guide for all who know for themselves the work of the Church. The full-color cover which begins the sixtieth year of publication for THE IMPROVEMENT ERA was taken from a transparency by Hal Rumel Studios.

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EXPLORING THE Universe

by Dr. Franklin S. Harris, Jr.

Note: Had there been an "Exploring the Universe" in the first issue of THE IMPROVEMENT ERA, it could have read as below. These four great discoveries which immediately preceded the birth of the Era resulted in Nobel prizes in three cases, and one should have been given also for X-rays.

PROFESSOR OF PHYSICS W. C. Roentgen of the University of Wuerzburg, Germany, has discovered a phenomenon which he calls "X-rays." By using a glass tube from which the air has been pumped out and discharging electricity from an induction coil through the tube, he has found: "If the hand be held between the discharge-tube and the fluorescent screen, the darker shadow of the bones is seen within the slightly dark shadow-image of the hand itself." Photographic plates are sensitive to the rays and have been used to take pictures of a hand and other objects in a closed box. Lead is effective in stopping the rays. The scientific world has been so excited by the discovery that over a thousand papers were published on X-rays during the first year following the first announcement in December almost two years ago.

URANIUM and its salts give off a penetrating radiation which affects photographic plates, according to Professor Henri Becquerel of the Ecole Polytechnique, Paris, France. Marie and Pierre Curie, who are also studying this effect, have called it "radioactivity."

PIETER ZEEMAN, assistant at the University of Leyden, Netherlands, has just announced the discovery of the influence of a magnetic field on a light source. *Nature* in London, England, has recently given an English translation of this discovery, an effect which was sought in vain by Faraday in 1862. By heating sodium between the poles of an electromagnet it is found that the light given off by the sodium changes, and that it depends on the direction of the magnetic field. The magnetic field gives the yellow color both slightly redder and bluer colors.

(Concluded on page 879)

NOVEMBER 1956

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meltingly
tender?



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Volume One

by Dr. G. Homer Durham

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HOW DO WE RATE, compared with our founders? Is THE IMPROVEMENT ERA improving? Are we keeping pace with the standards set for the early issues and achieved therein? Who can answer? Certainly this column will not attempt to do so. But as this issue commences the sixtieth year of publication, it has been interesting to take some bearings from volume one, number one, which appeared November 1897 as the "Organ of the Young Men's Mutual Improvement Associations." Joseph F. Smith and B. H. Roberts were the editors, with Heber J. Grant as business manager and Thomas Hull as his assistant.

Using the index to volume one as a base, the first thing to attract my attention was an article by Elder James E. Hart, "lately returned from a mission to Tennessee," entitled, "Among the Mormons without Purse and Scrip." Elder Hart, impressed with the kindness of people to him during his mission, had returned to Salt Lake City en route to his home in Bear Lake. He decided to take a one-man poll of Christian charity among his own people. In crisp narrative style he describes how, as a supposed minister from Tennessee, he secured offers of board and room from B. Y. Hampton of the Hampton House Hotel, a "shave and shingle" from A. E. Walker at the Temple Barber Shop, a gift of \$2.50 from Henry Dinwoodey, watch repairs from John Daynes and Son, a \$5.00 pair of shoes from Col. T. G. Webber at Z.C.M.I., and filling for a tooth from Dr. Gates at the dental offices of Dr. Fred Clawson.

Evidently the foregoing all passed the test with flying colors. Elder Hart concludes his article with the words, "and so the problem was solved to my satisfaction, for I had called on some of the prominent Latter-day Saints of the city, and they were not found wanting."

With this expression of human interest, of life in Salt Lake City sixty years ago, I was pleased to review further the contents of volume one, number one. Authors represented included four prominent Utah educational leaders: President James E. Talmage of the University of Utah; President J. M. Tanner of the Utah State Agricultural College; President Benjamin Cluff, Jr., of the Brigham Young Academy at Provo; and

President Willard Done of the Latter-day Saints' University in Salt Lake City. President Talmage contributed an article, "A Case of Special Providence," and some correspondence concerning a volcanic eruption abroad. President Cluff wrote on a current issue in American foreign policy, "The Hawaiian Islands and Annexation." President Tanner contributed several articles, including items on Bismarck, "China and the European Nations," "European Diplomacy," and so on. President Done did a series, "Young Characters in History," which included sketches on Washington, Joan of Arc, the Pitts, Frederick the Great, and others.

Nephi Anderson, the author of *Added Upon* and other works, entered "A Plea for Fiction," together with some of his stories. Seymour B. Young wrote on the Book of Mormon and the Spaulding manuscript; Orson F. Whitney on Gladstone; Charles W. Penrose on

"The Witch of Endor" and also on "Ingersoll's Best Argument Ever Advanced against Christianity." Nephi L. Morris did a regular series on Bible Studies. Anthon H. Lund of the Council of the Twelve wrote "A Word from The Far East" from Haifa, while each month Thomas Hull, general secretary of the YMIA, produced a chronological digest of current affairs under the heading, "Events of the Month." William H. King, member of Congress, wrote a series of four articles on "Statehood and How It Was Achieved," together with a plea for US intervention in Cuba to help Cuban independence in view of Spanish failure and misrule—a plea being thundered by William Randolph Hearst and others in the land.

Perhaps the most interesting feature, in retrospect, to be found in volume one is the "Series on Religious Faiths." The editors of the ERA invited each prominent Utah representative of the various churches "to present its own doctrine from its own standpoint and by its own representatives." Accordingly, a leading article in the first issue appeared entitled, "The Doctrines and Claims of the Roman Catholics," by the Rt. Rev. Lawrence Scanlan, Bishop of Salt Lake City. This was followed in subsequent issues by treatment of the Greek, Episcopal, Unitarian, Congregational, Meth-

(Continued on page 875)
THE IMPROVEMENT ERA

THESE
Times

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NOVEMBER 1956

THE CHURCH MOVES ON

A Day to Day Chronology of Church Events

August 1956

24 SCORES in the annual all-Church softball tournament:

Junior Division: Third round losers: Clearfield Second 3, Vineyard 2; Valley View 14, Eugene 6. *Second round losers:* San Diego Fifth 16, Sutherland 0; Southgate 11, Nampa Third 1. *Consolation:* Menan Second 11, East Garland 8; Weston 8, Grant Third 1. *Championship:* Salt Lake City Thirtieth 3, Studio City 2; Malad Third 3, Cannon First 1.

Senior Division: Third round losers: Palmdale 1, Provo Thirteenth 0; Butler 2, Wilson 1. *Second round losers:* Pleasant Green 14, Merced 2; Pocatello Twentieth 2, Inglewood 0. *Consolation:* St. George Sixth 6, Valley View 1; San Diego Fifth 3, Salt Lake City Twenty-ninth 2. *Championship:* Terrace First 3, Orchard 1; San Antonio 10, Mesa Tenth 8.

25 ANNOUNCEMENT was made that Elder and Mrs. Archibald E. Darley of Centerville, Utah, had been called to serve as guides and hosts at the Joseph Smith Home, Palmyra, New York.

The Primary Association announced the appointments of Mrs. Myrl Washburn Hamilton, Mrs. Beth Snelgrove Davey, and Mrs. Ada S. Van Dam to membership on their general board.

Scores and final placements in today's all-Church softball tournament:

Junior division: Salt Lake City Thirtieth 6, Malad Third 0 (first and second); Cannon First 4, Studio City 3 (third and seventh); Valley View 2, Clearfield Second 0 (fourth and eighth); San Diego Fifth 8, South Gate 2 (fifth and ninth); Menan Second 10, Weston 8 (consolation and sixth, and tenth).

Senior division: San Antonio 1, Terrace 1 (first and second); Mesa Tenth 7, Orchard 0 (third and seventh); Palmdale 2, Butler 1 (fourth and eighth); Pocatello Twentieth 8, Pleasant Green 4 (fifth and ninth); St. George Sixth 9, San Diego Fifth 1 (sixth and consolation, and tenth).

26 ELDER Harold B. Lee of the Council of the Twelve dedicated the chapel of the Oakland (California) Fourth Ward.

Elder John Longden, Assistant to the Council of the Twelve, dedicated the chapel of the Kitchener Branch, Canadian Mission.

Elder John Longden, Assistant to the Council of the Twelve, dedicated the chapel of the Hamilton Branch, Canadian Mission.

From the existing Oakland and Berkeley stakes in the East Bay district of Northern California, three stakes, the Oakland-Berkeley, the Hayward, and the Walnut Creek, were formed under the direction of Elder Harold B. Lee of the Council of the Twelve and Elder Hugh B. Brown, Assistant to the Council of the Twelve. The new Oakland-Berkeley Stake will include the metropolitan areas of those cities, as well as the Richmond and Alameda districts. President O. Leslie Stone was sustained as president of this new stake with Elders Elmo R. Smith and Delbert H. Rock as counselors. Wards in this stake are Oakland, Oakland Third, Oakland Fourth, Oakland Fifth, Alameda, Claremont, Berkeley, Berkeley Second, Richmond, and East Richmond. The presidency of the former Oakland Stake consisted of President Delbert F. Wright and his counselors, Elders Elmo R. Smith and Milton P. Ream. The presidency of the former Berkeley Stake were President W. Glenn Harmon and his counselors, Elders Emery R. Ranker and Delbert H. Rock, Sr.

Constituting the presidency of the new Hayward Stake are President Milton P. Ream and his counselors, Elders A. Gifford Jackson and Francis D. Winkel. This stake will encompass the southern and eastern sections of Alameda County. Wards are Oakland Second, San Leandro, San Lorenzo, Hayward, Hayward Second, Castro Valley, and Centerville; and the Livermore Branch.

The new Walnut Creek Stake will cover northern Alameda and eastern Contra Costa counties. Wards are Rodeo, Martinez, Pittsburg, Concord, Concord Second, Pleasant Hill, Walnut Creek; and the Orinda Branch. President Emery R. Ranker was sustained as president, with Elders Norman B. Creer and Owen J. Cook as counselors.

President Wilburn C. West was sustained as president of the Emigration (Salt Lake City) Stake, with Elders Lesley Brent Goates and Walter M. Horne as counselors. They succeed President Thomas W. Muir and his counselors, Elders Rulon W. Clark and Rex W. Williams.

President Archibald J. Anderson was sustained as president of the North Sanpete (Utah) Stake, succeeding Presi-

dent William C. Olsen. President Anderson was President Olsen's first counselor. Elder Clifford M. McKinney, formerly second counselor, was sustained as first counselor. Elder Arnold Y. Stevens was sustained as second counselor.

28 THE FIRST PRESIDENCY formally approved an architect's drawing which calls for the widening of historic Eagle Gate. The gate will be reconstructed in a way that will permit a four-lane highway up State Street.

September 1956

8 IT WAS ANNOUNCED that Elders Clarence E. Wonnacott, David W. Evans, Daniel A. Keeler, Lewis J. Wallace, and Miss Lucy Pico had been named to the general board of the Deseret Sunday School Union.

It was announced that Mrs. Lorna Broadbent had been appointed to membership on the Primary general board.

9 ELDER Richard L. Evans of the Council of the Twelve dedicated the chapel of the Crystal Heights and Crystal Heights Second wards, Highland (Salt Lake City) Stake.

Elder ElRay L. Christensen, Assistant to the Council of the Twelve, dedicated the LDS servicemen's center at Pacific Grove, California.

President S. Dilworth Young of the First Council of the Seventy dedicated the Orem (Utah) Seminary building.

President David Samuel Brown sustained as president of Juarez (Mexico) Stake, with Elders Daniel P. Taylor and Don S. Bowman as counselors. They succeed President Irvin B. Romney and his counselors, Elders Daniel P. Taylor and Melvin I. Turley.

16 PRESIDENT David O. McKay dedicated the Calgary (Alberta, Canada) Stake center.

President Joseph Fielding Smith of the Council of the Twelve dedicated the chapel of the Cannon Second and Fourth wards, Cannon (Salt Lake City) Stake.

Elder Ezra Taft Benson of the Council of the Twelve dedicated the chapel of the Short Hills (New Jersey) Ward, New York Stake.

Reseda Stake organized from a portion of San Fernando (California) Stake, with President Hugh C. Smith, formerly president of San Fernando Stake, as its

(Concluded on page 856)

THE IMPROVEMENT ERA

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Compiled by Harold Lundstrom



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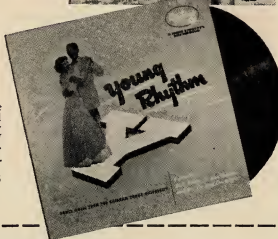
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—Photo by Glen Perrins

Let This Be Heaven

by Harrison R. Merrill—1884-1938

FORMERLY MANAGING EDITOR

OH, God, let this be heaven—
I do not ask for golden streets,
Or long for jasper walls,
Nor do I sigh for pearly shores
Where twilight never falls;
Just leave me here beside these peaks,
In this rough western land,—
I love this dear old world of thine—
Dear God, you understand.

OH, GOD, let this be heaven—
I do not crave white, stainless robes;
I'll keep these marked by toil;
Instead of straight and narrow walks
I love trails soft with soil;
I have been healed by crystal streams,
Which fall from snow-crowned peaks
Where dawn burns incense to the day
And paints the sky in streaks.

DEAR GOD, let this be heaven—
I do not ask for angel wings,
Just leave that old peak there
And let me climb till comes the night—
I want no golden stair.
Then, when I say my last adieu
And all farewells are given
Just leave my spirit here somewhere—
Oh, God, let this be heaven!

Poetry

JACK FROST IS THE ARTIST

By Ethel R. Peterson

DOWN IN the canyon with palette and brush
An artist of world-wide fame,
Has painted pictures, enchanting and rare.
Jack Frost is the artist's name.

A splash of yellow, a dash of red,
Blended with summer green,
Against vermillion of rugged cliffs
Enhanced by a golden sheen.

Sycamore, maple, and aspen trees
He has painted in colors gay,
But soon they will stand in nakedness
Beneath the skies of gray.

Then Winter will cover their branches with snow;

Jack Frost bright jewels will bring;
So these trees adorned in winter white
Will await the magic of spring.

ROSES IN SNOW

By Lucia Ward Phillipsen

ONLY GOD would ever know
How to cover a rose with snow.
The rest of my garden the wind swept clean.
Hardly a trace of snow can be seen,
Only the plot where the roses grow
Has He lovingly spread with a blanket of snow.

GRACE AT THANKSGIVING

By Marie Daerr

LORD, AS WE gather at this board,
May each of us be well aware
That harvest fruits that come from Thee
Are ours to cherish, ours to share.

Let understanding rule our thoughts
And differences melt away.
May gentleness and truth be guides
Of deeds we do and words we say.

Let song be ready on our lips,
For what can offer fairer praise
Than hymns of gratitude for all
The bounty of these gracious days?

Lord, may we keep souls' gates ajar—
That in this house with us may dwell
The Giver of the year's rich yield,
Who is our Host, our Guest, as well.

FIRST SNOWFALL

By Ethel Jacobson

SOFT WET flakes
Spangle the air
To swirling whiteness
Everywhere,
Blotting out sound,
Blotting out sight
To a small hushed world
Of dancing white.

The pines, the rocks,
The troubled sea
Are lost in dappled
Opacity—
These myriad flecks
Which leave the air
Crisper, purer
For falling there.

OAK AND LAND

By Helen Price Stacy

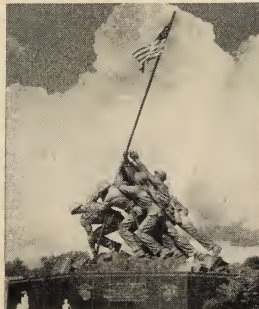
HE WAS a tall oak man, and well he knew
the lay
Of hills and neatly furrowed fields that
made a gay
Design in patchwork squares where fence
a briar-stitched edge
Was tight, but not enough to weave a rose-
thorn hedge
Against his own well-meaning children who
had thought
His widower's life too lonely and had
brought
Him down from slopes just green with win-
ter clover
To make of him an empty-handed rover.
A month or two with Jane, they planned,
and then out west
To spend some time with Bill and Sue,
then he could rest
Before they bought his train fare back to
town—

His fields lay fallow, strewn with stubbled
corn and brown.
And so it was they talked and did not
understand
The strong deep kinship of an oak tree and
the land.

LONE DOVE OF PEACE

By Etta S. Robbins

LONE DOVE OF PEACE with olive branch se-
cure,
Breasting the crystal mountain crests on her
way,
Then low descends, continuing her tour
Over the fruited plains and deserts gray.
Searching where tumult reigns and foes de-
termine
Determined that no cause her course shall
stay,
Skimming the frothy brine of ocean wide,
Her pinioned flight with patience night
and day;
She seeks a country clothed in liberty,
Where men may toil and sustenance pro-
vide,
A place from wanton greed and conflict
free,
Where brotherhood and tolerance abide.
Fares there a land where love of right is
might
A spot the Dove of Peace may safely light?



—Photo by H. Armstrong Roberts
Marine Memorial

SONNET FOR EARLY NOVEMBER

By Helen H. Winn

THESE ARE THE shortened days. Reluctant
dawn,
Late to arise, and dusk, so quick to die,
Shutter the light between them. Morning's
yawn
Is almost stifled by the evening's sigh.
Now is the time to heap the kindling high,
For soon the feeble warmth of sun is gone,
Too early, from the graying wash of sky,
And shadows chill across the frosted lawn.

I'll need a pile of logs to throw upon
My solitary fire. Then I will lie
And watch the fantasy of pictures drawn
By swiftly stroking flames, and wonder why
The daylight is so brief this time of year
But days so long—because you are not here.

AND NOW PEACE

By Blanche Claflin

ONCE, LONG AGO, great cliffs of rock
Stood sure through earthquake stress
and shock;
But wind and wave and storm harried
them,
Billow, breaker, and tide carried them
Bit by bit away as will
The fates that rule the oceans, till
Humbled at last, children at play
Build of them castles of sand today.

IN REVERSE

By Jane Merchant

WHILE WASHING daughter's clothes, my
mind
Confronts the mystery once more,
Why anything that buttons behind
Is called a pinafore.

THANKSGIVING

By Alice G. Harvey

THANKS FOR the glory of autumn,
Thanks for the beauty of spring,
For the wild hot days,
And those with blue haze,
And the majesty winter can bring.

Thanks for the bounty of harvests,
Thanks for the genius of thought,
For the cures of disease,
And for nature's release,
And the inventions that many have wrought.

Thanks for our freedom and laughter,
Thanks for compassion to share
With others in need
Of whatever creed,
That burdens are easier to bear.

AUTUMN'S VALEDICTION

By Iris W. Schow

AFTER THE dahlia yields to night's cold
breath,
And crimson leaves grow paper thin in
death,
When even grasses droop a bit, there comes
The last stand valiance of chrysanthemums.

THE IMPROVEMENT ERA



The Mission of the Church and Its Members

by President David O. McKay

IF AT THIS MOMENT each one of you were asked to state in one sentence or phrase the most distinguishing feature of the Church of Jesus Christ of Latter-day Saints, what would be your answer? Mine would be this:

"Divine authority by direct revelation."

There are those who claim authority through historical descent, others from the scriptures, but this Church stands out as making the distinctive claim that the authority of the priesthood has come directly from God the Father and the Son, by revelation to Joseph Smith.

Founded upon that principle, accepting it as absolute gospel, we have clearly defined in our minds some fundamental principles:

First, that God is a Personal Being; that he has a Spirit-Personality.

The acceptance of divine authority by direct revelation also reveals to us the fact that Jesus Christ is the Only Begotten Son in the flesh, for the Father appearing to Joseph Smith stated in definite words, "This is My Beloved Son. Hear Him!" (P. of G. P., Joseph Smith 2:17.)

Correlated with that revelation is another fundamental fact, that the Lord is interested in his people, that the whole human family is related as his children, and he loves them, and that he has authorized men to officiate among the children of the world to bring them back into his presence.

The Father and the Son appeared to Joseph Smith and restored authority to establish the kingdom of God on earth.

The glorious mission of the Church is to proclaim the truth of the restored gospel; to uplift society that people may mingle more amicably with one another; to create in our communities a wholesome environment in which our children may find strength to resist temptation, and encouragement to strive for cultural and spiritual

attainment. The gospel is a rational philosophy that teaches men how to get happiness in this life and exaltation in the life to come.

Today in the midst of the world's perplexity, there should be no question in the mind of any true Latter-day Saint as to what his mission is. The answer is as clear as the noonday sun in a cloudless sky.

In the year 1830 there was given to the people of this land and of the world a divine plan whereby individuals can find security and peace of mind and live in harmonious accord with their fellow beings. In all men's theories and experiments since history began, human intelligence has never devised a system which, when applied to the needs of humanity, can even approach this plan in effectiveness.

In simple words, this is the word which we should preach and live—the gospel plan of salvation.

First: Preach and live, in season and out of season, belief in God the Eternal Father, in his Son Jesus Christ, and in the Holy Ghost.

Second: Proclaim that fundamental in this gospel plan is the sacredness of the individual, that God's work and glory is "to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Under this concept, it is a great imposition, if not indeed a crime, for any government or any other organization to deny a man the right to speak, to worship, and to work.

Third: Preach and live the belief that governments were instituted of God for the benefit of man. Man was not born for the benefit of the state. Preach that "... no government can exist in peace," and I quote from the Doctrine and Covenants, "except such laws are framed and held inviolate as will secure to each individual the

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The Editor's Page

The Editor's Page

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free exercise of conscience, the right and control of property, and the protection of life." (D & C 134:2.)

Fourth: Preach and live the sacredness of family ties—the perpetuation of the family as the cornerstone of society.

Fifth: Proclaim that God's Beloved Son, the Redeemer and Savior of mankind, stands at the head of his Church that bears his name—that he guides and inspires those who are authorized to represent him here on earth—authorized by the priesthood when heavenly

messengers bestowed upon the Prophet Joseph Smith and others associated with him divine authority.

Sixth: Preach and live that the responsibility of declaring this plan of life, this way of life, this plan of salvation, rests upon the entire membership of the Church but most particularly upon those who have been ordained to the priesthood and who have been called as leaders and servants of the people.

God bless the Church. It is world-wide. Its influence should be felt by all nations. May divine guidance be given bearers of the priesthood who hold the responsibility of declaring to the world the restoration of the gospel of Jesus Christ.



by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

The Sons of God and the Daughters of Men

Question:

"Will you kindly explain the meaning of the first two verses of Genesis, chapter six? There seems to be a difference of interpretation in our priesthood quorum, and none seems really to comprehend the meaning."

The verses in question are as follows:

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

"That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

Answer:

The verses following this quotation indicate that this manner of marriage was offensive in the sight of God, and therefore he reduced the age of man upon the earth. There is a prevailing doctrine in the Christian world that these sons of God were heavenly beings who came down and married the daughters of men and thus came a superior race on the earth, the result bringing the displeasure of the Lord. This foolish notion is the result of lack of proper information, and because the correct information is not found in the book of Genesis Christian peoples have been led astray.

The correct information regarding these unions is revealed in the inspired interpretation given to the Prophet Joseph Smith in the book of Moses. Without doubt when this scripture was first written, it was perfectly clear, but scribes and translators in the course of time, not having divine inspiration, changed the meaning to conform to their incorrect understanding. These verses in the Prophet's revision give us a correct meaning, and from them we learn why the Lord was angry with the people and decreed to shorten the span of life and to bring upon the world the flood of purification. The verses referring to this bit of history are as follows:

"And Noah and his sons hearkened unto the Lord, and gave heed, and they were called the sons of God.

"And when these men began to multiply on the face of the earth, and daughters were born unto them, the sons of men saw that those daughters were fair, and they took them wives, even as they chose.

"And the Lord said unto Noah: The daughters of thy sons have sold themselves; for behold mine anger is kindled against the sons of men, for they will not hearken to my voice.

"And it came to pass that Noah prophesied, and taught the things of God, even as it was in the beginning."

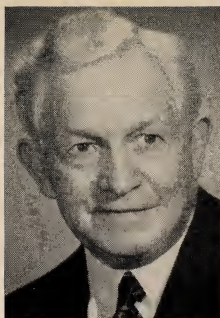
Because the daughters of Noah married the sons of men contrary to the teachings of the Lord, his anger was kindled, and this offense was one cause that brought to pass the universal flood. You will see that the condition appears reversed in the book of Moses. It was the daughters of the sons of God who were marrying the sons of men, which was displeasing unto the Lord. The fact was, as we see it revealed, that the daughters who had been born, evidently under the covenant, and were the daughters of the sons of God, that is to say of those who held the priesthood, were transgressing the commandment of the Lord and were marrying *off of the Church*. Thus they were cutting themselves off from the blessings of the priesthood contrary to the teachings of Noah and the will of God.

The Lord has revealed to us in this dispensation that those who obey his will, will be called the sons of God. In the days of Adam the Lord decreed that this should be the case:

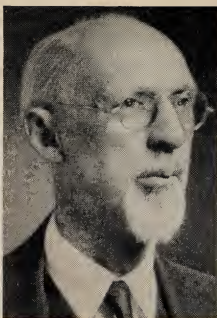
"And he [Adam] heard a voice out of heaven, saying: Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever;

(Concluded on page 879)

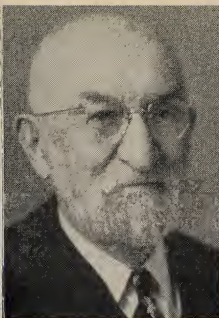
¹Moses 8:13-16.



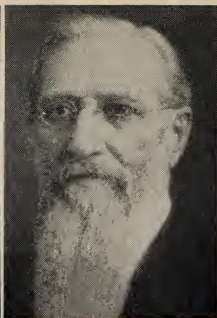
President David O. McKay
EDITOR 1951 TO PRESENT



President George Albert Smith
EDITOR 1945 TO 1951



President Heber J. Grant
EDITOR 1918 TO 1945



President Joseph F. Smith
EDITOR 1897 TO 1918

The Improvement Era Begins 60th Year of Publication

WITH THIS ISSUE THE IMPROVEMENT ERA begins its sixtieth year of publication. For nine years more than half a century the "Voice of the Church" has been providing informational, entertaining, and inspirational reading, while carrying the message of the restored gospel to Church members and friends throughout the world.

Great, inspired men have guided the destiny of the ERA. Joseph F. Smith, who became President of the Church, and B. H. Roberts of the First Council of the Seventy, were the first editors. Heber J. Grant, later President of the Church, was the first business manager.

President Grant, President George Albert Smith, and John A. Widtsoe of the Council of the Twelve have

served as editors. Today this responsibility is in the hands of President David O. McKay, and Richard L. Evans of the Council of the Twelve.

THE ERA's growth in circulation has been gratifying. The first issue declared the magazine had no capital stock except "confidence in the loyalty and unselfish devotion of the young men of the Church." At the close of the first year the editors revealed, "We started at first, and with some misgivings, to publish a five thousand edition. We increased the issue to seven thousand, and had to reprint the first three numbers."

The serviceability of the ERA has grown along with its circulation. Improvements in publishing have been adopted in order to enhance the ap-

pearance and improve the readability of the magazine. The page size was increased in 1929 when the ERA was combined with the *Young Woman's Journal*. Color, both inside and on the cover, has been added.

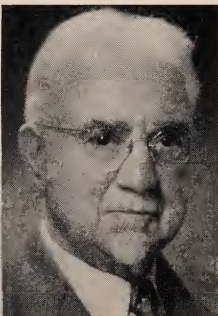
But the purpose and the message of the magazine have not changed. Many of the articles and stories are as vital today as they were when published earlier. The editors have decided therefore to share with you some of the past treasures in this and subsequent issues.

We trust that this issue, featuring pictures and stories on Church organization, will prove valuable.

DOYLE L. GREEN,
Managing Editor
MARBA C. JOSEPHSON,
Associate Managing Editor



Elder Brigham H. Roberts
EDITOR 1897 TO 1899



Elder John A. Widtsoe
EDITOR 1935 TO 1952



Elder Richard L. Evans
EDITOR 1950 TO PRESENT



President David O. McKay

The First Presidency of the Church of Jesus

By Marba C. Josephson
ASSOCIATE MANAGING EDITOR

LITTLE DID THE young lad, Joseph Smith, realize when he read the stirring verse in James—and acted on it—that he would be the instrument of re-establishing an organization of everlasting significance. He was later to write, “We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.” (Sixth Article of Faith.) The Prophet Joseph Smith knew that the organization was eternally planned, but that he had the great responsibility of perfecting it in the latter days.

As prophet, seer, and revelator, he became the recipient of the direct teaching from divine beings who restored the priesthood and the ordinances of the gospel. But the burden of organization must have lain heavily upon the Prophet’s shoulders. True, he had the inspiration of the Lord, but he also had to combat the human frailties

of man. He felt the imperative urgency to see that the gospel message reach the entire world. To him this assignment had come directly through revelation not long after the organization of the Church:

“Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

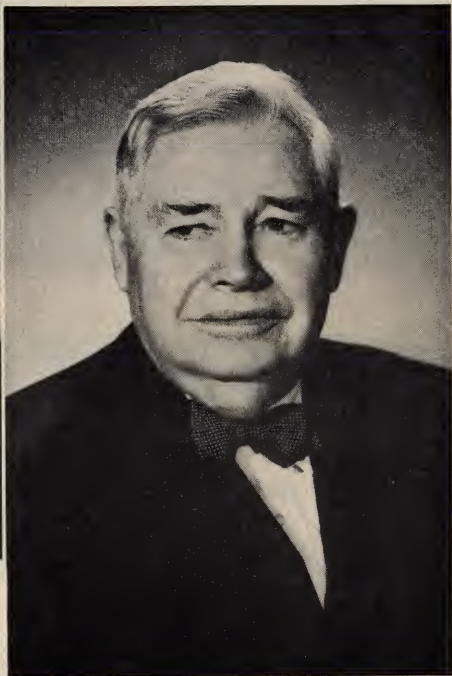
“For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.” (D & C 1:1-2.)

It was the Prophet’s responsibility to see that this message reach the far corners of the earth. The Prophet had been given the keys of the kingdom prior to this

THE IMPROVEMENT ERA



Stephen L. Richards



J. Reuben Clark, Jr.

Christ of Latter-day Saints

time since he and Oliver Cowdery had received the Aaronic and the Melchizedek priesthoods at the hand of John the Baptist, and Peter, James, and John. The Church also had been organized, April 6, 1830.

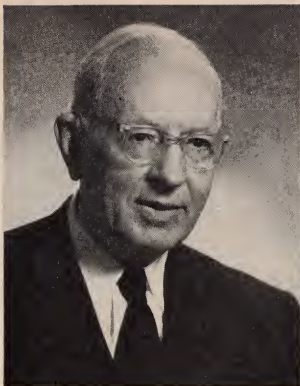
In June 1829 the Prophet, Oliver Cowdery, and David Whitmer were also given a revelation concerning the calling of the Council of the Twelve Apostles. (D & C 18.) That the organization of the priesthood was early perfected is clearly demonstrated in the Doctrine and Covenants wherein the order of baptism and the duty of "... elders, priests, teachers, deacons, and members of the church of Christ . . ." are mentioned. (D & C 20:38.)

In March 1833 Sidney Rigdon was ordained and set apart as First Counselor to Joseph Smith. In the *History of the Church* under date of March 18, 1833, this note

appears, "... Elder Rigdon expressed a desire that himself and Brother Frederick G. Williams should be ordained to the offices to which they had been called, viz., those of Presidents of the High Priesthood, and to be equal in holding the keys of the kingdom with Brother Joseph Smith, Jun., according to the revelation given on the 8th of March, 1833. Accordingly I laid my hands on Brothers Sidney and Frederick, and ordained them to take part with me in holding the keys of this last kingdom, and to assist in the Presidency of the High Priesthood, as my Counselors; . . ." (*History of the Church*, Vol. 1, p. 334.)

In this excerpt as well as in sections of the Doctrine and Covenants the calling of the First Presidency is made clear. In section 68, for instance, the calling

(Continued on page 866)



Joseph Fielding Smith



Harold B. Lee



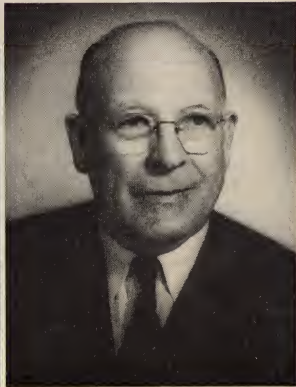
Spencer W. Kimball



Delbert Leon Stapley



Marion G. Romney



LeGrand Richards

The Twelve Apostles

by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

EARLY IN HIS MINISTRY Jesus chose twelve men and ordained them apostles and gave them authority to preach his gospel and administer in all the ordinances pertaining to the gospel. They were: "Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

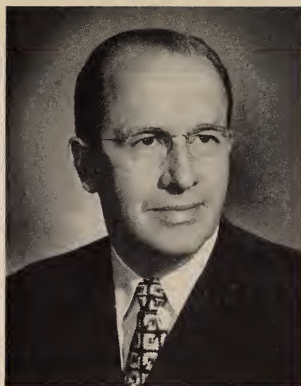
"Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

"Simon the Canaanite, and Judas Iscariot, who also betrayed him."¹ It has been thought by some that

Simon was colored, but this is not the case. He was called a Canaanite because he was from Cana in Galilee.² Each of the apostles was an Israelite, likely representing one of the tribes. In their callings as apostles they became special witnesses of the divine mission of Jesus Christ and were his advocates to every nation, kindred, tongue, and people. It was the plan of the Lord that this chosen body of witnesses should be perpetuated through all time, holding the keys of divine authority, with power to build up the Church with all

¹Scott's Commentary. Clark in his Commentary says: the word is from the Hebrew, Kana which signifies zealous, "probably from his great fervency in preaching."

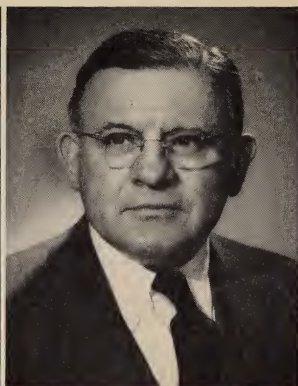
²Matt. 10:2-4.



Ezra Taft Benson



Mark E. Petersen



Henry D. Moyle



Adam S. Bennion



Richard L. Evans



George Q. Morris

the gifts and blessings for the salvation of the truly repentant in all parts of the world.³ This quorum was continued for a time, and other apostles were ordained when vacancies occurred.⁴ Early in the first century, even while some of the original apostles were still living, dissension commenced to enter into the branches of the Church. When Paul took leave of the elders of Ephesus to return to Jerusalem, he said to them:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

"Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."⁵

So bad was this dissension by the end of the first century that the Lord could find only seven churches

(branches) worthy of his attention, and each of these was severely rebuked.⁶ Moreover, in many of the epistles written to the members of the church scattered abroad, the warning voice of the apostles was raised calling them to repentance and pointing out the time when spiritual darkness would set in and the priesthood would have to be taken back to God and the Church driven into the wilderness.⁷ In time all ordinances of the gospel were changed, commandments were broken, and the simple principles of the gospel were mixed with pagan philosophy by the "grievous wolves" and apostate disciples who displaced the prophets and apostles who had divine communion with the heavens. Spiritual darkness set in, and unrighteous men took command and closed the heavens against themselves. Visions and contact with the heavens ceased, and the gifts of the spirit came to an end. The blessings and presence of the

(Concluded on following page)

³1 Cor. 12:28; Eph. 4:11-16.

⁴Acts 1:23-26; 14:14; Gal. 1:1.

⁵Acts 20:28-30.

⁶Rev. chapters 2, 3.

⁷Ibid., chapter 12.

The Twelve Apostles

(Concluded from preceding page)

twelve apostles ceased, and the cry went forth that they were no longer needed.

This condition was not to continue forever, for the Lord had promised that in the last days he would pour out his Spirit, and there would come a restoration of all things, as predicted by all the holy prophets since the world began.* In the due time of the Lord the Church of Jesus Christ was again established by the opening of the heavens. The Holy Priesthood was restored by heavenly messengers, and the gifts and blessings of the gospel were once more found on the earth. In addition, the Lord again gave to the Church his special witnesses, the First Presidency holding the keys of power over the Church and exercising the authority which had been bestowed on Peter, James, and John in former times. The twelve apostles were also called to act under the direction of the First Presidency, holding the keys to unlock the doors for the establishing of the gospel and the Church in all the world. In defining the labors of the Twelve in this, the last dispensation of the gospel, the Lord has said they labor under the direction of the First Presidency in the following words:

"Of necessity there are presidents, or presiding officers growing out of, or appointed of or from among those who are ordained to the several offices in these two priesthoods.

"Of the Melchizedek Priesthood, three Presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the Presidency of the Church.

"The twelve traveling councilors are called to be the Twelve Apostles, or special witnesses of the name of Christ in all the world—thus differing from other officers in the church in the duties of their calling.

"And they form a quorum, equal in authority and power to the three presidents previously mentioned.

"The Seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world—thus differing from other officers in the church in the duties of their calling.

"And they form a quorum, equal in authority to that of the Twelve special witnesses or Apostles just named. ***

"The Twelve are a Traveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations, first unto the Gentiles and secondly unto the Jews. ***

"The Twelve being sent out, holding the keys, to open the door by the proclamation of the gospel of Jesus Christ, and first unto the Gentiles and then unto the Jews."⁹

There has been a slight misunderstanding on the part of some because of the statement that the twelve are equal in authority and power to the three members of the First Presidency. The fact that it is also stated that the seventies hold equal authority has also caused some misunderstanding. It is impossible, of course, for two, much less three, councils, to have equal authority and

power at the same time. If that were the case, there could be no head. The interpretation of these statements is that the twelve apostles hold all the authority and power that is vested in the First Presidency, but it cannot be exercised as long as the First Presidency is intact. On the death of the President of the Church, the First Presidency is dissolved, and then the Council of the Twelve Apostles exercises all the authority that was vested in the Presidency, and this continues until the First Presidency is organized again and becomes the presiding council in the Church. If the time should ever come, which is improbable, when both the First Presidency and the entire quorum of the apostles should be destroyed, then, and only then, would The First Council of the Seventy have the power and authority mentioned in the revelation. In no other way are these three councils equal in authority, and the First Presidency holds the keys of authority while the President of the Church is living.

To reject the counsels and testimonies of those men chosen to carry the message of salvation to the world—or others sent under their direction—would bring down upon the heads of all who do so the judgments of the Son of God. The twelve have been sent by divine commandment to the peoples of the world to open the doors of all nations for the preaching of the gospel and the establishment of the work of the Lord among "every nation, kindred, tongue, and people." This appointment, like that given to Peter and his associates, is a divine commandment renewed in this the last dispensation. In the very beginning of the restoration of the gospel, the Lord gave this instruction and warning:

"And verily I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious;

"Yea, verily, to seal them up into the day when the wrath of God shall be poured out upon the wicked without measure—

"Unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

"Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear:

"Prepare ye, prepare ye for that which is to come, for the Lord is nigh;

"And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth.

"And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people;

"For they have strayed from mine ordinances, and have broken mine everlasting covenant;

"They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall."¹⁰

⁹*Ibid.*, 1:8-16.

⁸Acts 3:19-21; Joel 2:28-32.
⁹D & C 107:21-26, 33, 35.



Eldred G. Smith

The Patriarchal Priesthood

by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

AFTER THE ORGANIZATION of the Council of the Twelve Apostles in Kirtland in 1835, the members of that council were called to go into the mission field. March 28th of that year they came to the Prophet seeking a revelation in relation to their duties that they might understand more perfectly what the Lord required at their hands. In answer to this request, the great revelation on priesthood (D & C 107) was received. In this revelation certain knowledge was revealed concerning the Patriarchal Priesthood and its descent from the beginning of time. Regarding this priesthood the Lord said:

"It is the duty of the Twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto by revelation—

"The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made.

"This order was instituted in the days of Adam, and came down by lineage in the following manner:

"From Adam to Seth, who was ordained by Adam at the age of sixty-nine years, and was blessed by him three years previous to his [Adam's] death, and received

the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth;

"Because he [Seth] was a perfect man, and his likeness was the express likeness of his father, insomuch that he seemed to be like unto his father in all things, and could be distinguished from him only by his age."¹

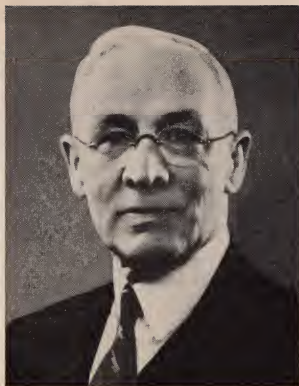
In the following verses are named the other patriarchs from Seth to Noah, with the ages of each when ordained. In Genesis we find the descent continued as follows: Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abraham. (Gen. 11:10-26.) The father of Abraham from what we learn in the book of Abraham, turned to the worship of idols; therefore he either lost his priesthood or it passed him by; nevertheless the descent came through him to Abraham. From Abraham the birthright went to Isaac and from him to Jacob, who was named Israel. From Israel it went to Joseph, the first-born son of Rachel. The reason for this birthright not going to Israel's oldest son or to any of Joseph's older brothers was evidently because each had forfeited it by transgression. Therefore the birthright and the Patriarchal Priesthood continued through the seed of Joseph.

¹D & C 107:30-43.

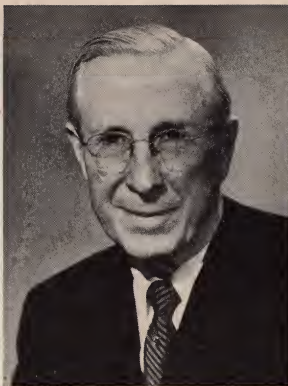
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PATRIARCHS TO THE CHURCH

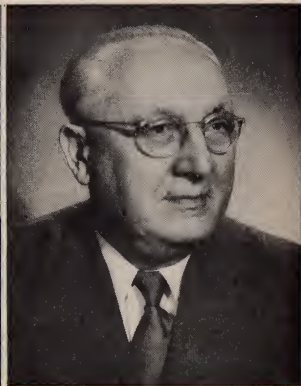
1. Joseph Smith, Sr. Born July 12, 1771, at Topsfield, Mass., ordained December 18, 1883, under the hands of Joseph Smith, Jr., Oliver Cowdery, Sidney Rigdon, and Frederick G. Williams; died September 14, 1840, at Nauvoo, Illinois.
2. Hyrum Smith. Born February 9, 1800 at Tunbridge, Vermont, ordained January 24, 1841 by Joseph Smith, Jr.; died a martyr June 27, 1844, at Carthage Jail, Illinois.
4. John Smith. Born September 22, 1832, at Kirtland, Ohio, ordained February 18, 1855; died November 6, 1911, at Salt Lake City.
5. Hyrum G. Smith. Born July 8, 1879 at South Jordan, Utah, ordained May 9, 1912; died February 4, 1932 at Salt Lake City.
6. Joseph F. Smith. Born January 30, 1899 at Salt Lake City, ordained October 8, 1942; released October 6, 1946 because of ill health.
7. Eldred Gee Smith. Born January 9, 1907 at Lehi, Utah, ordained April 10, 1947.



Thomas E. McKay



Clifford E. Young



Alma Sonne

TO BE AN HIGH PRIEST is a signal honor, and to be chosen an high priest with a special calling is a rare privilege, and to be set apart as such by the prophet of God to such a specific work is glorious.

Such is the Assistant to the Twelve Apostles of the Lamb. He, like his Savior, is "... called of God an high priest after the order of Melchisedec . . ." (Heb. 5:10), and he holds the highest priesthood known to man. Again, like the Redeemer, he is "... made like unto his brethren, that he might be a merciful and faithful high priest." (*Ibid.*, 2:17.)

The Assistant to the Twelve is "... taken from among men, is ordained for men in things pertaining to God . . . [to have] compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity." (*Ibid.*, 5:1-2.)

The calling of the Assistants is of recent date—within the lifetime of most of us. In April 1941 the following pronouncement came from the First Presidency and the Twelve:

In the past history of the Church, especially in President Brigham Young's time, it was found necessary for the First Presidency or the Twelve, or both to call brethren, frequently designated as counselors, to help carry on their assigned work in the Church.

The rapid growth of the Church in recent times, the constantly increasing establishment of new wards and stakes, the ever widening geographical area covered by wards and stakes, the steadily pressing necessity for increasing our missions in numbers and efficiency that the Gospel may be brought to all men, the continual multiplying of Church interests and activities calling for more rigid and frequent observation, supervision and direction—all have built up an apostolic service of the greatest magnitude.

The First Presidency and Twelve feel that to meet adequately their great responsibilities and to carry on efficiently this service for the Lord, they should have some help.

Accordingly it has been decided to appoint Assistants to the Twelve, who shall be high priests, who shall be set apart to act under the direction of the Twelve in the performance of such work as the First Presidency and the Twelve may place upon them.

There will be no fixed number of these Assistants. Their number will be increased or otherwise from time to time as the necessity of carrying on the Lord's work seems to dictate to be wise.

In the feeling of the writer, this above declaration could well be prefaced with the much used phrase of yesteryear: "Thus saith the Lord." It is revelation in the same category as the following statements:

... three Presiding High Priests . . . form a quorum of the Presidency of the Church. (D & C 107:22.)

and

The twelve traveling counselors are called to be the Twelve Apostles. . . . (*Ibid.*, 107:23.)

and

The Seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world— . . . (*Ibid.*, 107:25.)

and

The Seventy are to act in the name of the Lord, under the direction of the Twelve. . . . (*Ibid.*, 107:34.)

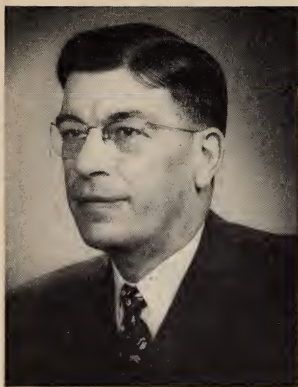
And now in 1941 comes this:

... Assistants to the Twelve, who shall be high priests, who shall be set apart to act under the direction of the Twelve in the performance of such work as the First Presidency and the Twelve may place upon them.

The revelation of 1835 on priesthood gives us this:

It is the duty of the Twelve, also, to ordain and set in order all the other officers of the Church. . . . (D & C 107:58.)

So it now becomes the privilege of the Assistants, under direction of the Council of the Twelve, as indicated, to perform many of the functions of that quorum. They are set apart usually by the prophet of the Lord. They are assigned to hold stake conferences, to tour missions, to tour missions, to ordain and set apart most officers of the Church. They have the sealing power to perform temple marriages by special authority from the Prophet. They may serve on committees, assist the twelve in organizing and divid-



ElRay L. Christiansen

The Assistants to the Council of the Twelve Apostles

by Spencer W. Kimball

OF THE COUNCIL OF THE TWELVE



John Longden



Hugh B. Brown



Sterling W. Sill

ing missions and stakes, and, in general, to set in order the affairs of the Lord's Church as they are directed.

Eleven great and good men have served and are serving as Assistants. Five men were called and sustained on April 6, 1941, as the first in our generation to serve in this capacity. They were: Elders Marion G. Romney, Thomas E. McKay, Clifford E. Young, Alma Sonne, and Nicholas G. Smith. Others in the order of their call were George Q. Morris, Stayner Richards, ElRay L. Christiansen, and John Longden, who were added on October 6, 1951. Elder Hugh B. Brown was sustained October 4, 1953, and Elder Sterling W. Sill was sustained April 6, 1954. Seven men still are serving as Assistants. They are always sustained in the order of their call to service but have no special quorum or council organization. They belong to the high priests' quorum of their respective stakes, whereas the Apostles do not. The

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Apostles belong to their own quorums, the Quorum of the First Presidency and the Quorum of the Twelve.

Assistants are not junior nor alternate Apostles and do not succeed to apostleship nor to the Council of the Twelve when vacancies come in that body. However, on two occasions Assistants have been called to that council: Elder Marion G. Romney on October 6, 1951, and Elder George Q. Morris on April 6, 1954. Two have died in office: Elder Nicholas G. Smith, who died October 27, 1945, and Elder Stayner Richards, who passed away May 28, 1953. The present number is seven, and the following men are now serving as Assistants: Elders Thomas E. McKay, Clifford E. Young, Alma Sonne, ElRay L. Christiansen, John Longden, Hugh B. Brown, and Sterling W. Sill.

God bless the able, loyal, and efficient men who have been called to this high calling!



Levi Edgar Young
PRESIDENT OF THE FIRST COUNCIL
OF THE SEVENTY

The Seventy and The First Council

by Antoine R. Ivins

OF THE FIRST COUNCIL OF THE SEVENTY

IN THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS the First Council of the Seventy constitute a body of specially selected men with a very definite major purpose. They are appointed and ordained to aid the Quorum of Twelve Apostles in delivering the message of the restored gospel to the world. In the Doctrine and Covenants we read:

"The seventy are to act in the name of the Lord, under the direction of the Twelve or the traveling high council, in building up the church and regulating all the affairs of the same in all nations, first unto the Gentiles and then to the Jews." (D & C 107:34.)

From what we read in the New Testament and modern revelation, we feel justified in the thought that our present organization may be a replica of that which the Savior set up during his ministry in Palestine. We read in Luke the following:

"After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. ***

"And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." (Luke 10:1, 17.)

We do not learn from the scriptures of that day just how the seventies were organized, but we do learn that their purpose was the same as it is today, namely, to preach the gospel to the world.

The Church was within a few months of being five years old when the Prophet Joseph Smith, Jr., was inspired to organize both the twelve and the seventy. The Saints were already more or less familiar with the duties of the elders and high priests, but they had never experienced the leadership of the twelve nor seen the seventies in action.

While the Saints did not realize it, the Lord saw fit to prove many of them in the great journey called Zion's Camp. Out of the trying circumstances which were experienced in that journey there emerged a band of great leaders, and from them were selected the men who were called into the Quorum of the Twelve and those who made up the First Quorum of the Seventy.

It was but a short time after the organization of the Quorum of the Twelve Apostles that the Prophet called seventy men to be ordained and also to form the First Council of the Seventy. An organization very different from that which existed in the other quorums of the priesthood was given the seventies, for, instead of a president with two counselors, they were given seven presidents, each with the powers of presidency.

From their initial organization until the martyrdom of the Prophet there was at any one time but one set of presidents for all the seventies, who numbered then about three hundred sixty or more members, in four quorums. An interesting thing, also, is that the first quorum was always kept complete, that is, it always had seventy members. If a member was taken out of the first quorum for any reason, his successor came from the second quorum, and this vacancy was filled from the third quorum:

After the death of the Prophet a change was made in the organization. The number of seventies was greatly increased, and the members of the first quorum became the presidents of the quorums from the second to the tenth. The first seven presidents remained the directing head of all the seventies, but the members of the first quorum were now heading the other quorums in groups of seven. Theoretically they were still considered as the first quorum, but as they became scattered or died, their places were not filled and have not been up to the present time.

The number of seventies has increased until we now have around twenty thousand men in the various quorums, constituting a veritable army of special witnesses to the restoration of the gospel.

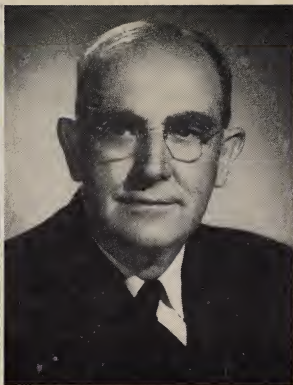
While the seventies are especially selected and ordained as "witnesses," they are not now under constant call for active field work as missionaries. Since they hold the Melchizedek Priesthood, they may be used by stake and ward authority for many of the other functions of the priesthood.

It should be definitely understood, however, that the primary obligation of every seventy in the Church is

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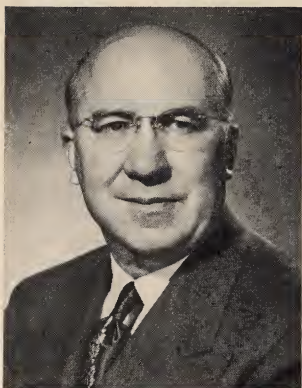
Antoine R. Ivins



Oscar A. Kirkham



S. Dilworth Young



Milton R. Hunter



Bruce R. McConkie



Marion D. Hanks

to be ready for missionary service if and when the Church has need of his particular type of service.

In the beginning the quorums of seventy were organized without regard to ward or stake boundaries, and their management and direction was the exclusive responsibility of the First Council, always under the direction of the twelve. Bishops had no control over these men in a quorum capacity and neither did stake presidents. Of course each had a direction over them as individual members of the ward and stake. Not many years ago it was decided to ask the presidents of the stakes to aid in the direction of these quorums, but bishops have no jurisdiction over this group or any of the Melchizedek Priesthood quorums, as such.

Until recently no organization of the seventy could be made within a stake unless there were enough seventies to make a majority of a quorum. Now, by change of rule, made by proper authority, we organize seventies' "units" in stakes where there are not enough seventies to meet this majority requirement. These units, instead of

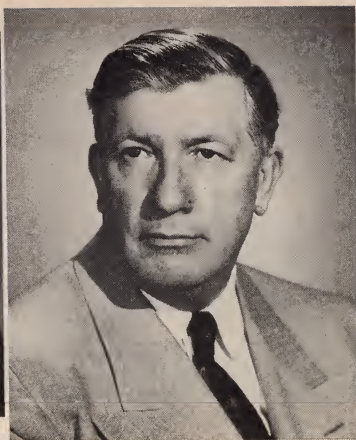
having seven presidents, have a chairman and two counselors. When sufficient strength develops, the unit is organized into a quorum. No unit is ever organized in any stake which already has sufficient seventies to make a quorum. That means there can never be a quorum and a unit in any one stake.

Over the years many of our seventies have, for various reasons, moved into the mission fields of the Church where there was no organization to take care of them in a quorum capacity. The need of keeping in contact with them has resulted in a recent ruling that when there might be enough seventies in a mission area, they can be organized into a quorum or a "unit," as explained above. This, however, must be done only with the permission of the President of the Church.

It is now felt that there has never been, in the history of the Church, a time when we have been able to maintain better contact with the members of the Quorum of the Seventy than at the present time and that we have never had more devoted and able seventies in the Church.



Thorpe B. Isaacson
FIRST COUNSELOR



Joseph L. Wirthlin
PRESIDING BISHOP



Carl W. Buehner
SECOND COUNSELOR

History and Functions of the Presiding Bishopric

by Joseph L. Wirthlin

PRESIDING BISHOP

THREE MEN SIT in earnest council together. The decisions they make will be far reaching and will affect the lives and activities of many people. The seriousness of that which is under consideration is reflected upon their faces.

Today as on previous days they have knelt together in humble prayer. They rely upon the Lord for guidance and are confident that he will temper their judgment and inspire them to make wise decisions and proper solutions for the problems at hand. They realize the responsibilities that the Lord has placed upon them to direct the spiritual and service activities of more than a hundred and fifty thousand of his sons who hold the Aaronic Priesthood. They are concerned, too, by virtue of their divine calling, for the temporal welfare of all the Church. They are the Presiding Bishopric of the Church.

The responsibilities of the Presiding Bishopric are manifold and varied. Their position is both executive and judicial in nature. They are called and ordained to this office by the First Presidency, under whose direct supervision they serve.

The executive activities of the Presiding Bishopric can partially be understood by analyzing the power, authority, and commission given to the Aaronic Priesthood over which they are the presidency.

The lesser priesthood is an appendage to the higher or Melchizedek Priesthood and ministers primarily in

the temporal affairs of the Church. John the Baptist in restoring the Aaronic Priesthood said that it

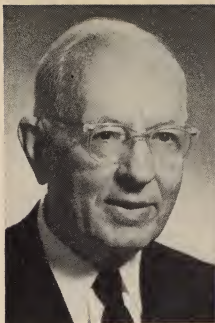
... holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; ... (D & C 13.)

Its activities have had to do with the ministering of the outward ordinances of the gospel. The Presiding Bishopric are responsible for the organization, promotion, and administration of the Aaronic Priesthood program. From the installation of the first Presiding Bishop until the present time, those who have been called to the Presiding Bishopric have been concerned with the material interests of the Church and its members. They have administered the law of consecration; received, distributed, and accounted for the contributions and tithes of the people; looked after the poor; comforted the weary; admonished and exhorted to good works those who faltered; provided and maintained adequate places of worship; and accounted for the records of membership, activity, and advancement of all members of the Church. The Presiding Bishopric accomplish their objectives through promoting Sacrament meeting attendance, administering a ward teaching program, and through directing the many and diversified Aaronic Priesthood activities.

In addition to the administrative responsibilities, the office of the Presiding Bishopric has a judicial capacity. Soon after the Lord appointed Edward Partridge Bishop

(Concluded on page 830)

THE IMPROVEMENT ERA



Joseph Fielding Smith
CHURCH HISTORIAN



A. William Lund
ASST. CHURCH HISTORIAN

The Church Historian's Office

by A. William Lund

ON THE FIRST DAY that the Church was organized a revelation was given to Joseph Smith, the Prophet, in which the Lord commanded that a record should be kept by the Church. Accordingly, Oliver Cowdery was chosen the first Church recorder, and a history of the Church was commenced. Soon, however, it was found that Elder Cowdery had too much to do in his other Church duties properly to care for this office; therefore John Whitmer was appointed Church Historian. Nowhere is it stated that either of these brethren had anyone to assist in the writing; it is very likely that they did much of it in their own homes, where they also kept their records.

After the apostasy of John Whitmer, others were called to help in keeping a history. Among those called were John Corrill, Elias Higbee, Robert B. Thompson, and James Sloan, who spent most of their time in this labor. However, it was not until 1843, when the Prophet Joseph appointed Willard Richards Church Historian and General Church Recorder, that the Historian's Office became recognized as a distinct part of the Church organization. Elder Richards was the first to be sustained as both Historian and Recorder, but each person succeeding him has been sustained in that same manner.

There is mention of council meetings and other meetings in Nauvoo being held in the Historian's Office.

When the pioneers were at Winter Quarters, Elder Willard Richards built a house known as the Octagon. He not only made this building his home but he also used it for the post

office and for the Historian's Office. Many meetings were also held here. Elder Richards was the official camp historian of the pioneer band in which he traveled from Winter Quarters to the Salt Lake Valley.

In 1854, Elder George A. Smith was sustained as Church Historian and General Church Recorder to succeed Willard Richards, who had died. As the labors of the Historian's Office increased it was found necessary to appoint assistant historians, a custom which still prevails in the Church. In October 1856, Elder Wilford Woodruff was sustained as Assistant Church Historian, the first person to be so sustained.

September 15, 1856, marked one hundred years since the first Historian's Office building in Salt Lake City was dedicated. A few details concerning its construction therefore may be of interest.

Inasmuch as the Historian's Office was in an upper room of the Council House, the General Authorities felt that a separate building should be erected. The site chosen for this building was on the south side of South Temple Street, almost opposite the office of President Brigham Young. The Medical Arts Building now stands on the site. The excavation for the Historian's Office building commenced in June 1854, but it was not until July 1855 that the stone foundation was completed and ready for the adobes.

The brethren were very desirous that a safe place be built in which to place valuable books and other material; therefore President Young

instructed Bishop Alonzo H. Raleigh to build a fireproof vault in the Historian's Office building. Many of the books and documents were placed in this vault, but it was soon discovered that the vault was damp, and the contents were immediately removed.

In August 1856 the Historian's Office was completed, and on September 9, 1856, Elder Wilford Woodruff called on President Young and told him that the new building was ready for use. President Young gave instructions that the building should be immediately occupied. The next day the official staff commenced moving books, records, papers, etc.

ON MONDAY, September 15, 1856, Elder Wilford Woodruff offered the dedicatory prayer, from which the following is extracted:

"And inasmuch as we have the privilege of having an office built for Thy servants to occupy while writing and keeping a history of Thy Church and Kingdom upon the earth in these last days, we feel it a privilege to bow before Thee and dedicate this house unto the Lord our God, even our Father in heaven.

"And by virtue of the Holy Priesthood vested in us, in the name of Jesus Christ, we do dedicate it and consecrate it unto the Lord our God, and we set it apart that it may contain holy records of the Church and Kingdom of God, and we ask in the name of Jesus Christ that it may be sanctified and holy unto Thy name, and we pray that we may be inspired by the gift and power of the Holy

(Continued on page 853)



Ernest L. Wilkinson
ADMINISTRATOR AND
PRESIDENT OF BYU



Harvey L. Taylor
EXECUTIVE ASST TO PRESIDENT



William E. Berrett
VICE PRES. IN CHARGE OF
RELIGION



William F. Edwards
VICE PRES. IN CHARGE OF
FINANCE

The Unified Church School System

by Edwin J. Butternorth

ASSISTANT PROFESSOR OF JOURNALISM,
PRESS RELATIONS DIRECTOR, BRIGHAM YOUNG UNIVERSITY

JUST THREE YEARS after the organization of the Church, a small group of men started holding a "School of the Prophets" in Kirtland, Ohio, (D & C 88:127) in one of the first efforts at adult education in America.

Since that time, Church education has continued to grow until today thousands of teachers are instructing more than 65,000 students in hundreds of buildings in a vast program extending into many states and foreign countries.

This is the present composition of the Unified Church School System which was set up in July 1953, with Dr. Ernest L. Wilkinson, president of Brigham Young University, as administrator: Brigham Young University, Provo, Utah, the largest university in the intermountain area; Ricks College, Rexburg, Idaho; LDS Business College of Brigham Young University, Salt Lake City; McCune School of Music and Art of Brigham Young University, Salt Lake City; Juarez Academy and elementary schools, Colonia Juarez, Chihuahua, Mexico; 116 full-time and 236 part-time seminaries; 20 full-time and 13 part-time institutes.*

Down through the decades since

*The Church also operates other schools which are not part of this system but which are administered in the missions. These include The Church College of Hawaii, Liahona College in Tonga, Pesenga School in Samoa, and LDS College in New Zealand.

the mid-1830's, Latter-day Saints have toiled unceasingly for education and learning. "The glory of God is intelligence" has been for them more than a platitude; it has been a goal assiduously sought, and the national leadership of the Church in education attests to its success.

The School of the Prophets was held in Salt Lake City, St. George, and other places, as late as 1872, but there were many other schools also. Joseph Smith organized a secondary school—or high school—for the young people of Kirtland in 1837. The studies included Latin, mathematics, history, and English.

The Saints made plans for a school even in Far West during the terrible days of persecution, and in Illinois they established the University of Nauvoo.

Education came with the pioneers across the Great Plains. The first band of pioneers arrived in Salt Lake Valley in July 1847, and by October they had a school in operation. Soon they moved into the many valleys of the intermountain area, and hardly had their wagons stopped when the ring of axes began to announce the construction of homes and schools.

A history of Manti in 1850 states: "A log school house was erected and the children were provided with the best opportunities for obtaining the

education that the primitive colony could offer."

Here is an early record from Fillmore: "We immediately commenced to build a corral for our cattle; we then built a school house and established a school."

This story was about the same everywhere.

At one time the Church operated twenty-two academies in addition to its many elementary schools. These were located throughout the western valleys from Raymond, Alberta, Canada, on the north to Colonia Juarez, Mexico, on the south. In 1850 was established the University of Deseret, which later became the University of Utah.

With the rise of public schools, it was natural for the Church to give up some of these functions. It established seminaries close to public schools and institutes near colleges where large numbers of Latter-day Saint students were enrolled.

However, the Church retained a few of its academies and in 1921 and 1922 organized them into junior colleges. Those retained were Weber College in Ogden; Ricks College, Rexburg, Idaho; Gila College in Thatcher, Arizona; Dixie College in St. George; Snow College in Ephraim; the LDS College in Salt Lake City; and Juarez Academy. These schools

THE IMPROVEMENT ERA



John L. Clarke
PRESIDENT RICKS COLLEGE



Kenneth S. Bennion
DIRECTOR LDS BUSINESS
COLLEGE BR. OF BYU



N. Lorenzo Mitchell
DIRECTOR McCUNE SCHOOL OF
MUSIC BR. OF BYU



John Bennion Taylor
SUPERINTENDENT JUAREZ
STAKE SCHOOL

greatly augmented the educational systems of their states and were in operation about fifteen years.

In the 1930's Weber, Snow, Gila, and Dixie Colleges were turned over, without cost, to the various states, while the Church retained operation of Ricks; LDS University became exclusively a business college; McCune School of Music and Art, Juarez Academy, and Brigham Young University.

Ricks, established in 1888 as Banock Stake Academy, became a two-year junior college in 1931. In 1950 it graduated its first four-year students, but has been reorganized again into a two-year college effective this year. President of Ricks is Dr. John L. Clarke.

LDS Business College began in 1886 as Salt Lake Stake Academy in Social Hall. In 1887 it was combined with Brigham Young's private school near Eagle Gate and in 1889 became LDS College. In 1903 it moved to the present site on Main Street and in 1907 absorbed the Salt Lake Business College. In 1931 it became strictly a business college and is now a branch of Brigham Young University with an enrollment of about 1,700 a year in night and day classes. Its director is Kenneth S. Bennion.

The McCune School of Music and Art began in 1917 in the music department of the LDS University, and moved to its present location in the former McCune Mansion in 1920. It became a branch of BYU in 1952. It now enrolls 2,085 students a year. Director is Lorenzo Mitchell.

The Juarez Stake Academy in northern Mexico had its beginning in a one-room log house in 1897. By

1912 the school had 300 students in elementary and high schools. Last year 456 students were enrolled. Classes are taught in English and Spanish. J. Ben Taylor is superintendent.

In a far-reaching change to consolidate this widespread organization for more efficient and effective administration, the First Presidency in July 1953 announced the unification of the entire system of universities, colleges, schools, institutes, and seminaries under one administrative head. Dr. Wilkinson was named administrator, with Brigham Young University as the mother institution.

Assisting Dr. Wilkinson are three other executives, also at Brigham Young University: Harvey L. Taylor, executive assistant to the president of the University; William E. Berrett, vice president in charge of religious education; and Dr. William F. Edwards, vice president in charge of finance and business administration.

The purposes of the unified Church School System were stated by Elder Harold B. Lee of the Council of

Twelve in a recent address. He said in part:

The first purpose of our Church schools is to teach truth, secular truth, so effectively that students will be free from error, free from sin . . . free from vain philosophies and from untried unproven theories of science.

The second objective and purpose is to educate youth, not only for time, but for all eternity.

The third objective is to so teach the gospel that students will not be misled by purveyors of false doctrines, vain speculations or faulty interpretation.

The fourth objective, to prepare students to live a well-rounded life.

And the final objective of Church schools: to set the stage for students to acquire a testimony of the reality of God and the divinity of his work . . . and to help youth to gain a testimony that God lives and that his work is divine.

Now let us take a closer look at some of these institutions:

In 1912 the first seminary building was erected next to Granite High School south of Salt Lake City. It is believed to have been the first school of its kind in the United States. This

(Continued on page 846)



A. Ted Tuttle

Boyd K. Packer

SEMINARY
SUPERVISORS





Marianne C. Sharp
FIRST COUNSELOR

Belle S. Spafford
PRESIDENT

Velma N. Simonsen
SECOND COUNSELOR

The Relief Society

by Belle S. Spafford

PRESIDENT

THE RELIEF SOCIETY of the Church of Jesus Christ of Latter-day Saints was organized March 17, 1842, by the Prophet Joseph Smith, in Nauvoo, Illinois.

Sister Sarah M. Kimball, relating the circumstances which led to the organization of Relief Society, stated that the sisters wished to form a "Ladies' Society" in order that they might combine their means and efforts to assist those who were working on the Nauvoo Temple. Sister Eliza R. Snow drew up a constitution and bylaws which the sisters submitted to the Prophet Joseph Smith. The Prophet replied "... this is not what you want. Tell the sisters their offering is accepted of the Lord, and He has something better for them than a written constitution. Invite them all to meet me and a few of the brethren in the Masonic Hall over my store next Thursday afternoon, and I will organize the sisters under the Priesthood after a pattern of the Priesthood." (*A Centenary of Relief Society*, p. 14.)

At the first meeting of the Society, President Joseph Smith addressed the sisters: "... to illustrate the object of the Society that the Society of the

sisters might provoke the brethren to good works in looking to the wants of the poor, searching after objects of charity and in administering to their wants—to assist by correcting the morals and strengthening the virtues of the community, and save the elders the trouble of rebuking; that they may give their time to other duties, etc., in their public teaching." (*Ibid.*, p. 15.)

While the fundamental purposes of the Society were clearly outlined by the Prophet Joseph Smith at the initial meeting, supplementary instructions were later given by him and have also been given by the Presidents of the Church who have succeeded him. Following is a summary of the aims and objects of the Society as gleaned from the early records of the institution and from the instructions given from time to time by the Church leaders:

To manifest benevolence; to care for the poor, the sick, and unfortunate; to minister where death reigns; to assist in correcting the morals and strengthening the virtues of community life; to raise human life to its highest level; to elevate and enlarge the scope of women's activities

and conditions; to develop leadership among women; to foster love for religion, education, culture, and refinement; to develop faith; to save souls; to study and teach the gospel.

Membership in Relief Society is open to any woman of good character.



THE IMPROVEMENT ERA

It is expected that all Latter-day Saint women will avail themselves of the blessings, privileges, and opportunities of membership and contribute to the work and advancement of the Society.

THE BASIC work of the Society since its inception has been to "seek out and relieve distress." Tens of thousands of hours of service have been given in caring for the sick, comforting the sorrowing, assisting where death reigns, and rendering other compassionate services. Since the inauguration of the Church welfare plan in 1936, Relief Society has not only continued its compassionate services, but it has also supplied countless hours of sewing, canning, and other service for the Church welfare program. Of particular importance have been the visits made to families in need by ward Relief Society presidents under the direction of their respective bishops, wherein family needs are determined and recommendations made to the bishops for meeting these needs. Relief Society fully co-operates with the Church welfare program in meeting unusual or emergent welfare needs.

Visiting teaching, initiated in 1843,

and closely identified with the welfare activities of the Society, has always been a vital part of the work of Relief Society. The visiting teaching program provides that every Latter-day Saint family in every ward or branch of the Church be visited once a month by two Relief Society sisters who carry greetings and messages from the Society to each home and who observe conditions within the home and report confidentially to the ward Relief Society president any cases of need they may have observed or which otherwise may have come to their attention.

In line with instructions from the Prophet Joseph Smith, the Society has always engaged in activities of an educational nature. Although during the beginning years there was no formal class instruction, many diversified educational opportunities were afforded the sisters through the Society, and the sisters engaged in discussions of the restored gospel, which

they had so recently accepted, and in testimony bearing. Since 1902, formal class instruction has been given in regular Relief Society meetings. At three of the four meetings held for the general membership each month during the membership year, October through May, uniform courses of study in theology, literature, and social science, prepared under the direction of the general board, and of recent years approved by the Church publications committee, have been presented. One meeting each month is devoted to sewing, principally welfare sewing, and to other homemaking arts and skills.

The educational program of the Society is designed to strengthen the testimonies of Relief Society members to the truthfulness of the restored gospel; to make Relief Society members better Latter-day Saints, better mothers, better homemakers, and better citizens.

(Continued on page 838)

The Relief Society general board members are from left to right:

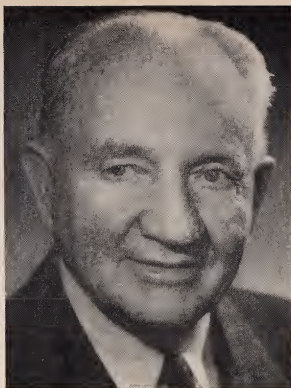
First row—Florence J. Madsen, Josie B. Bay, Evon W. Peterson, First Counselor Marianne C. Sharp, President Belle S. Spafford, Secretary-treasurer Margaret C. Pickering, Anna B. Hart, Blanche B. Stoddard.

Second row—Aline M. Young, Winnifred S. Manwaring, Elna P. Haymond, Edith P. Backman, Annie M. Ellsworth, Gladys S. Boyer, Charlotte A. Larsen, Helen W. Anderson, Alberta H. Christensen, Mildred B. Eyring, Christine H. Robinson, Leone G. Layton, Louise W. Madsen, Mary R. Young. Absent from the picture were Second Counselor Velma N. Simonsen and Edith S. Elliott.





David L. McKay
FIRST ASST.
GENERAL SUPERINTENDENT



George R. Hill
GENERAL SUPERINTENDENT



Lynn S. Richards
SECOND ASST.
GENERAL SUPERINTENDENT

Deseret Sunday School Union

by George R. Hill

GENERAL SUPERINTENDENT

THE GREAT MOVEMENTS in history are the expressions of the inspiration and vision of great men and their dogged determination to see these inspirations become realities.

In the Church of Jesus Christ of Latter-day Saints, Sunday Schools were held at irregular times at Kirtland, Nauvoo, and Winter Quarters. When Brigham Young was president of the British Mission, Latter-day Saint Sunday Schools were organized in England probably as early as 1841. (*The Instructor* 84:376.)

Sagebrush was growing in the streets of Salt Lake City when that lovable and tireless Scotsman, Richard Ballantyne, rushed to completion the 18 by 20 foot living room of his modest adobe cottage at First West and Third South Streets, Salt Lake City. He invited the boys and girls to come to his first Sunday School, December 9, 1849. They came—twenty-nine boys and girls—at 8 o'clock in the morning on a bitter cold, windy day. They were seated on split logs supported by wooden pegs before a roaring fireplace. There they listened intently to stories from the Bible and the Book of Mormon, and learned about the gospel restoration from the lips of this great teacher, Richard Ballantyne. "I felt the gospel was too precious to myself to be withheld from the children."

A painting by Arnold Friberg of this first Sunday School hangs in the general board room at 50 North Main, Salt Lake City.

How that first Sunday School has grown! In 1955 there were more than 4,000 Sunday Schools in the stakes and missions of the Church. The Sunday School enrolment was 1,196,780 in the stakes and missions reporting, with an average weekly attendance of 463,427, or 38.72 percent of this enrolment.

In the years immediately following 1849, Sunday Schools sprang up in settlements up and down the territory of Utah.

These Sunday Schools were independent of each other. The only authority they looked to was that of the ward bishopric. There were no outlines or guides to follow, no manuals, teacher's supplements, or even songbooks. But if the Sunday Schools were to be of real significance in teaching the gospel to the children of the Church, they had to be given guidance and centralized direction. At a meeting November 11, 1867, President Brigham Young proposed that a society be formed under the name of "Parent Sunday School Union Society." The name was unanimously adopted.

George Q. Cannon, who in 1866,

out of his love for children, founded the *Juvenile Instructor* for the purpose of teaching the gospel to children, was chosen president of the new society. Edward L. Sloan was made general secretary, and Robert L. Campbell and George Goddard, corresponding secretaries. Brigham Young, Jr., Albert Carrington, and George A. Smith were appointed as a reading committee.



THE IMPROVEMENT ERA

For five years the Parent Sunday School Union Society struggled along, visiting Sunday Schools and learning much from observation and study of the needs of these rapidly multiplying Sunday Schools of the Church. The Bible, Book of Mormon, and Doctrine and Covenants were recommended for purchase for each Sunday School library. Reading around was a common method of teaching. David O. Calder was appointed to teach the tonic-sol-fa system of singing to Sunday School teachers, and song writers were stimulated to provide gospel songs, which were published in *The Juvenile Instructor*.

In 1872 the Parent Sunday School Union Society was reorganized, and the Deseret Sunday School Union, with Elder George Q. Cannon as general superintendent, took its place. This grand leader and his farseeing associates adopted many procedures and tried numerous expedients to stabilize and unify Sunday School work. Texts and teaching materials of various kinds were brought into use.

The Juvenile Instructor became the official organ of the Deseret Sunday School Union. It published outlines,

books, lesson enrichment stories, and songs.

IN 1877 THE First Presidency directed that the Sacrament be administered in all of the Sunday Schools of the Church.

In January 1884 a second edition of *Deseret Sunday School Union Music Book*, containing eighty-eight songs, at least sixty-five of which were by home composers, was published. Twenty-seven of these sixty-five songs are in the hymnbook today, and another seventeen are in *The Children Sing*—testimony to the

prayerful and capable conscientious work of Sunday School musicians prior to 1884 in developing songs that teach the gospel.

These giants of the Deseret Sunday School Union were humble, hard-working men who sought and received much inspiration from the Lord. They reached out and developed musical and teaching talent, resulting in many choice gospel hymns and songs which were effective in teaching the gospel to the children as well as their parents.

The term "general board" was
(Continued on page 849)

GENERAL BOARD OF THE DESERET SUNDAY SCHOOL UNION

First row, left to right: A William Lund, Earl J. Glade, Gerrit deJong, Jr., General Secretary Richard E. Folland, First Assistant General Superintendent David Lawrence McKay, General Superintendent George R. Hill, Second Assistant General Superintendent Lynn S. Richards, A. Hamer Reiser, Marie F. Felt, Wendell J. Ashton.

Second row, left to right: Kenneth S. Bennion, J. Holman Waters, Leland H. Monson, Alexander Schreiner, Lorna C. Alder, William P. Miller, Ralph B. Keeler, Vernon J. Lee-Master, Claribel W. Aldous, Eva May Green, Melba Glade.

Third row, left to right: Addie L. Swapp, Henry Eyring, Carl J. Christensen, Hazel F. Young, Beth Hooper, Reed H. Bradford, Frank S. Wise, David A. Shand, Delmar H. Dickson, Clarence Tyndall, Norman R. Gulbrandsen.

Fourth row, left to right: Wallace G. Bennett, Addie J. Gilmore, Camille W. Halliday, Margaret Hopkinson, Mima Rasband, Edith M. Nash, Marion G. Merkle, Minnie E. Anderson, Alva H. Parry, Royden C. Derrick, Harold A. Dent.

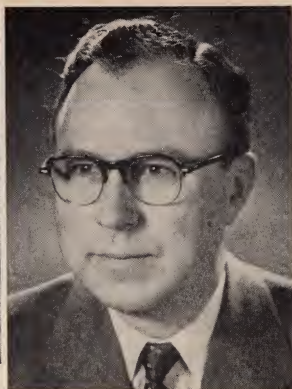
Fifth row, left to right: Assistant General Treasurer Paul B. Tanner, Horace A. Christiansen, Catherine Bowles, Raymond B. Holbrook, Wayne G. Brown, Lorin F. Wheelwright, Joseph Fielding Smith, Jr., Fred W. Schwendiman.

Members absent when picture was taken: General Treasurer Wallace F. Bennett, Inez Witbeck, Lucy G. Sperry, Archibald F. Bennett, H. Aldous Dixon, A. Parley Bates, W. Lowell Castleton, Hazel W. Lewis, Florence S. Allen, Wilford M. Burton, Asahel D. Woodruff, James L. Barker, Clair W. Johnson, Henry L. Isaksen, Bernard S. Walker.





A. Walter Stevenson



Elbert R. Curtis



David S. King

The Young Men's Mutual Improvement Association

by Elbert R. Curtis

GENERAL SUPERINTENDENT, YMMIA

YMMIA—MAGIC LETTERS—what do they mean to you? Perhaps they mean your very first night away from home with a troop of Boy Scouts; perhaps they mean your Tenderfoot pin, and all the rest of your Scout and Explorer awards, your Junior M Men awards, and finally your Master M Man pin, with its six pearls, each representing a field of achievement, delicately set in gold.

Perhaps they mean your first dance, and how concerned you were to hold your best girl the right way for fear that she would break in two; or when the stake rented the best ballroom in town for a stake banquet and dance at the conclusion of the year; or singing in a music festival or dancing in a divisional dance festival; or participating in a speech contest or the great athletic tournaments.

Perhaps YMMIA gave you your first chance to apply grease paint and take part in a play or a roadshow? Perhaps they gave you the opportunity to make your words come to life from the stage as they assigned you the task of writing a roadshow act or an original play. Remember the long hours you put in as a scenery painter for that special performance, and how you, the electrician, worked overtime

to see that the lighting effect was just right? Perhaps, in later years, YMMIA has meant a Special Interest class, and the opportunity to study a little-known but fascinating facet of the restored gospel.

Yes, the magic letters YMMIA can mean many things. But of course they stand for Young Men's Mutual Improvement Association—the Church's great week-day activity (together with its partner, the Young Women's Mutual Improvement Association) for young adults and adults who like to stay young.

How did this organization come about? Let's go back to the year 1875. At that time the "Retrenchment Society" which Brigham Young had organized first for his own daughters was five and one-half years old. It was the thinking of the great pioneer leader that the young men of Zion needed a similar organization.¹

In commissioning Junius F. Wells, then in his twenty-first year, to form an organization in the Thirteenth Ward in Salt Lake City (which organization has become accepted as the beginning of the YMMIA program), President Brigham Young said:

We want to have our young men enrolled

and organized throughout the Church, so that we shall know who and where they are, so that we can put our hands upon them at any time for any service that may be required. We want them to hold meetings where they will stand up and speak—get into the habit of speaking—and of bearing testimony. These meetings are to be for our young men, to be composed of young men for their improvement—a society of young men for mutual improvement. There is your name: "The Young Men's Mutual Improvement Soci—Association."



THE IMPROVEMENT ERA

That evening (it was Thursday, June 10, 1875) Elder Wells went to the Thirteenth Ward Assembly Rooms on Second South, just east of State Street, where the meeting had been called to organize the association. He found the room filled with men, some of whom were expecting to be addressed by Brigham Young. But President Young had a previous appointment. Elder Wells addressed the group for fifty minutes, outlining the new organization, and covering the points of the interview with President Young. At the close of the meeting he requested those who were willing to join the organization to remain, and he took down eighteen names.

Because Elder Wells was about to go on a long trip, in President Young's company, to southern Utah, regular meetings were not commenced until the nineteenth of August. Elder Heber J. Grant (later President of the Church) was the secretary of the association.

During the late summer and early fall the work of organizing associations of the young men in the various communities of the Church was continued. A tour was made to "distant" communities as far away as Brigham

City on the north and St. George on the south. Then on November 1, 1875, Elder Wells departed to fill a mission to the Eastern States.

Elders John Henry Smith, Milton H. Hardy, and B. Morris Young were called by the First Presidency on November 6, 1875, to continue the YMMIA work.

The work grew, more organizations were formed, until the need for a central organization became pressingly apparent. This was formally completed in the Council House, Salt Lake City, December 8, 1876, with Junius F. Wells, president; M. H. Hardy, first counselor; Rodney C. Badger, second counselor; John Nicholson, secretary; Richard W. Young,

assistant secretary; George F. Gibbs, corresponding secretary; and Mathoni W. Pratt, treasurer. When the "branch societies" (ward or stake) were organized, each president of a society automatically became a member of this central organization. There were other members of the central group as well.

One of the notable fields of endeavor other than youth activities in which the YMMIA has engaged has been in the field of publications. Junius F. Wells was the editor and publisher of the first issue of *The Contributor* in October 1879. The title page of volume one proclaimed the magazine as "representing the

(Concluded on page 844)

OFFICERS AND GENERAL BOARD OF THE YMMIA:

First row, left to right: Harold Glen Clark, E. Allen Bateman, Assistant Secretary Charles E. Mitchner, Jr., General Secretary Alma H. Pettigrew, First Assistant General Superintendent A. Walter Stevenson, General Superintendent Elbert R. Curtis, Second Assistant General Superintendent David S. King, Frank W. McGhie, Crawford M. Gates, Joy F. Dunyon.

Second row: Clark P. Russell, Clark N. Stohl, W. Floyd Millet, Lynn Hales, Forace Green, Richard L. Gunn, William B. Smart, George LaMont Richards, Elvis B. Terry.

Third row: Albert O. Mitchell, Rulon B. Stanford, John U. Webber, Lee Jepperson, Ted Bushman, Kenneth H. Sheffield, Gordon Owen, Harry Clarke, Alma Heaton, George I. Cannon.

Fourth row: Adolphus P. Warnick, Francis L. Urry, Doyle L. Green, Royal L. Garff, Irving P. Beesley, L. Clair Likes, Knight B. Kerr, Stanford G. Smith, Roy W. Dosey, Wallace F. Toronto, Richard S. Tanner, Marvin J. Ashton.

Those not pictured: Ralph W. Hardy, Roy M. Darley, Leon L. Imlay, Armond F. Carr, David Llewellyn Roberts, Lester F. Hewlett, Jr., Farley H. Liddle.





Emily H. Bennett



Bertha S. Reeder



LaRue C. Longden

The Growth of the Young Women's Mutual Improvement Association

by Bertha S. Reeder

GENERAL PRESIDENT, YWMIA

EIGHTY-FIVE YEARS of growth and achievement have made the Young Women's Mutual Improvement Association a magic formula for providing spiritual food for young women in both lessons and recreation. The lessons, pointing up the way to ideals of life, and the activities such as dance, public speaking, drama, and music, indicating the way of recreation in wholesome fun—both have brought enrichment of living to all members of the YWMIA.

Basically the same ideals that prompted President Brigham Young to organize his own daughters into the "Young Ladies' Department of the Co-operative Retrenchment Association," forerunner to the YWMIA, still persist among the more than 152,000 young women enrolled in this organization.

President Young's admonition to his daughters—and therefore to all young women—was succinct and straightforward: "I desire to organize my own family first into a society for the promotion of habits of order, thrift, industry, and charity; and, above all things, I desire them to retrench from their extravagance in dress, in eating, and even in speech.

"I have long had it in mind to organize the young ladies of Zion into an association so that they might assist the older members of the Church, their fathers and mothers, in propagating, teaching, and practicing the principles I have been so long in teaching. There is a need for the young daughters of Israel to get a living testimony of the truth. More testimonies are obtained on the feet than on the knees.*** I want you to vote to retrench in your dress, in your tables, in your speech, wherein you have been guilty of silly, extravagant speeches and light-mindedness of thought. Retrench in everything that is bad and worthless, and improve in everything that is good and beautiful."

Each succeeding President of the Church has indicated the importance of the assignment of the YWMIA among the auxiliaries of the Church. Each President has expected the YW MIA to do its part to assist in building the kingdom of heaven on earth.

Five general presidents of the YWMIA have labored diligently and well to build better lives for all the girls who have or should have enrolled in the Mutual. Under these

wonderful women and their gifted counselors, the faithful workers in the wards and stakes have implemented the program, adapting it to the needs of individual situations which have existed in their areas.

The YWMIA has spanned the years from the horse and buggy days of November 1869 to the age of the jet airplane in 1956. But fundamentally the purposes have remained steadfast and true, insuring the building of happy lives for those young women who make these purposes their own.

In the early days the YWMIA con-



THE IMPROVEMENT ERA

sisted of one large class, young and old attending and listening to the same presentation. It was not long, however, before the leaders recognized that the language and problems of the younger members differed markedly from those of the older folk. Provision was made that, although the same lessons would be used, the younger women might be divided from the older ones and be given the lessons adapted to their language, understanding, and needs. In 1913 the work of the Camp Fire Girl program was introduced, largely for summer work, for the fourteen and fifteen year old girls, since that was then the age for enrolment in the YWMA. Although this program proved a good one, it was not quite adaptable to the girls of the Church. In 1914 when the Bee Hive program was adopted, Dr. Luther Gulick, founder and president of the Camp Fire Girls, commended the committee of the YWMA which had established the Bee Hive department by stating, "In some respects you have I believe struck a truer note" than even his organization. The Bee Hive program started largely as a summer activity program but shortly thereafter was adopted for the entire year's work.

This new department alleviated the situation somewhat, but not enough,

and in 1921 a further department was introduced which had been perfected by Granite Stake. It became the Gleaner department. As the Church has grown, the YWMA has grown, and today there are divisions for the various age groups, each with its own lessons and with its own individual activities, as well as general recreation for the entire association.

Even as the divisions were made for age groupings (today including Bee Hive, Mia Maid, Junior-Gleaner, Gleaner, and Special Interest), so the activities have been separated from the lesson departments into special committees, including music, drama, dance, speech, and sports. And with these activities came the great impetus of spiritualized recreation which has characterized the MIA and has set its stamp on the organization to make

it differ from commercial recreation or that in non-LDS organizations. No theatrical presentation occurs without first asking for the Lord's spirit to be in attendance; no dance is held without prayer—both before and after; and each Mutual session is convened and dismissed with prayer. There is no activity so small that the spirit of the Lord is not invoked to be present; and likewise, no activity is so great that it can dispense with the same spirit.

Each general president has made her particular and peculiar contribution to the work of this auxiliary. And each has met the problems of her day and, with the capable workers in the wards and stakes, offered solutions which have made the YWMA an effective organization for good

(Continued on page 842)

OFFICERS AND GENERAL BOARD MEMBERS:

Front row, left to right: Ruth H. Funk, Irma R. Heiss, Gladys D. Wight, Norma P. Anderson, First Counselor Emily H. Bennett, General President Bertha S. Reeder, Second Counselor LaRue C. Longden, Secretary-Treasurer Helena W. Larson, Attendance Secretary Helen D. Lingvall, Marba C. Josephson.

Second Row: Jeannette H. Demars, Edna K. Pay, Merle P. Poulson, Hazel A. Snow, Sara D. Yates, Carol H. Cannon, Florence B. Pinnock, Gladys E. Harbertson, Pearl B. Johnson.

Third Row: Hulda Parker, Moana B. Bennett, Rita J. Nash, Caroline E. Miner, Marie Stuart, Margrit F. Lohner, Lorraine Bowman, Kathryn Fairbanks, Violet H. Grix, Dolores G. Merrill.

Fourth Row: Lorna Tayler, Dorothy Jacobson, Virginia H. McDonald, Jane Thompson, Edith F. Shepherd, Joyce Roberts, Betty Killpack, Allie Howe, Joie E. McKean, Grace C. Milner, Alice C. Christensen, Carolyn Dunn, Edna Leaver, Karin I. Aronson.

Board members absent from picture: Ethel Baker Callis, Velma Harvey, Clela B. Jorgensen, Iva Lou Peterson.





Arta M. Hale



LaVern W. Parmley



Leone W. Doxey

From a Little Rock Church to the World

THE GROWTH OF THE PRIMARY ASSOCIATION

by LaVern W. Parmley

IN MARCH 1878, Sister Aurelia Spencer Rogers felt the need for an organization where young Latter-day Saint boys could be taught "everything good and how to behave." She noticed that many of them were allowed to be out on the streets at night and were learning things that little boys should never learn. Some of them were growing up to be "hoodlums" rather than good Latter-day Saints and gentlemen. Then Sister Rogers had an idea. It was inspiration from our Heavenly Father, who is always concerned about his children. Sister Rogers asked Sister Eliza R. Snow, "Could there not be an organization for little boys and have them trained to make better men?"

Sister Snow consulted President John Taylor and members of the Council of the Twelve who approved such an organization.

A letter was written to Bishop John Hess of Farmington, Utah, who then asked Sister Rogers to preside over the first Primary in the Church. Up to this point the girls had not been mentioned, but Sister Rogers felt a meeting would not be complete without them. Singing was necessary, and it needed the voices of girls as well as of boys. A letter was sent to Sister Snow asking her opinion, and in her

answer she wrote: "I feel assured that the inspiration of heaven is directing you, and that a great and very important movement is being inaugurated for the future Zion. We must have the girls as well as the boys. They must be trained together."

Sister Snow suggested the organization be called "Primary."

On August 11, 1878, Sister Rogers was set apart to preside over the first Primary. The children, 115 boys and 100 girls, were called together in the little rock church for the first time on August 25, 1878.

On June 19, 1880, Sister Louie B. Felt was appointed the first general president of the Primary Association. A sound foundation was laid for teaching lessons in faith, obedience, and devotion to the ways of righteousness.

Sister May Anderson followed as general president. Under her supervision the Primary was divided into ten groups according to ages and given names such as Home Builders, Trail Builders, etc. In 1952, the name for the seven- and eight-year-old groups was changed from Zion's Boys and Girls to the Pilot groups. In 1956 the four-, five-, and six-year-old groups were named Sunbeams, Stars, and Rainbows.

Sister May Green Hinckley was appointed president in January 1940. During her administration the official seal, theme, and colors were adopted. The seal denotes faith and service. The theme reads, "And they shall also teach their children to pray, and to walk uprightly before the Lord." Red, yellow, and blue are the colors of the Primary. These colors are the foundation colors from which all others are made. In a similar way



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the Primary lays a foundation for a testimony of the restored gospel.

Sister Adele Cannon Howells was the fourth general president. Many projects were instigated under her direction. Primary workers and children contributed funds for the mural decoration of the baptismal font room in the Idaho Falls Temple.

A weekly quiz show now called Junior Council was inaugurated. This program is still being televised and is one of the oldest television programs in Salt Lake City.

Various assignments have been given to the Primary Association by the First Presidency.

1. "We approve the recommendation that the Primary Association shall have charge of the conducting or directing of the leisure and recreational activities of the children of the Church from four to eleven years inclusive.

2. "We assign to the Primary Association the responsibility of carrying on a weekday religious program for the children of the Church.

3. "We have assigned to the Primary Association of the Church the duty of establishing the Cub Scout program of the Boy Scouts of America among the boys in the Church of eligible age, wherever conditions

are regarded as suitable for this purpose. The Primary Association will also take from the Young Men's Mutual Improvement Association the responsibility for and supervision of the Boy Scout program for eleven-year-olds."

The following excerpts are from a letter written to Primary leaders by President David O. McKay in regard to the scouting assignment:

"May I take this opportunity of expressing my appreciation to Primary leaders for the work accomplished in preparing boys to receive the priesthood.

"With the addition of scouting we add strength and interest and reach out to include every eleven-year-old boy. I am convinced that participation in this combined program is one of the most helpful experiences a boy can have.

"Most careful attention should be given to the selection of leaders who are spiritually qualified and capable to direct the activities of scouting.

"The instruction of the Church has been, and still is, that scouting for the eleven-year-old boys is a day-time program. Overnight camping trips should not be planned for these boys."

FROM a humble beginning in the little rock church in Farmington, Utah, the Primary now reaches all parts of the world. There are 1,988 organized Primaries in the stakes and 1,233 in the missions. The lives of 213,769 children were touched by Primary last year. There is an average weekly attendance of sixty-nine percent of the boys and girls enrolled. There are 8,159 non-member chil-

(Concluded on page 842)

GENERAL BOARD OF PRIMARY

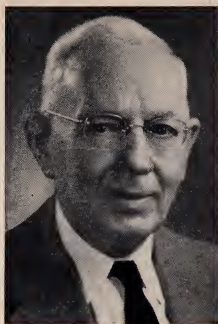
First row, left to right: Thelma B. de Jong, Thelma J. Ryser, Delsa P. Stevens, Arta M. Hale, first counselor; LaVern W. Parmley, president; Leone W. Dosey, second counselor; Helen Beth Henrichsen, secretary; Norma F. Knight, Eileen R. Dunyon, Mary P. Parrish.

Second row, left to right: Hermana F. Lyon, Lucy C. Dutton, Alta Miller, Lue Groesbeck, Lucelle R. Taylor, Myrl W. Hamilton, Amy M. Casto, Bertha B. Proctor, Vauna S. Jacobsen, Phyllis H. Shorten, Naomi W. Randall, Norma O. Nichols.

Third row, left to right: Lucille A. Douglas, Sarah L. Johnson, Regena J. Anderson, Tessie G. Post, Fern F. Whipple, Kathryn S. Gilbert, Edna M. Faux, Minnie B. Sorensen, Bernice Einzinger, Catharine A. Rich, June Carlisle.

Fourth row, left to right: Helen B. Evans, Ada B. Maxfield, Beth S. Davey, Ada S. Van Dam, Blanch D. Sundberg, Edith S. Patrick, Olga C. Brown, Clara W. McMaster, Sybil W. Hansen, Johanna V. Sharnborg, Ardella R. Lowry, Zina C. Brockbank, Orpha S. Boyden.

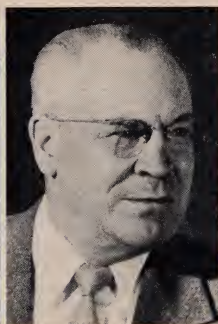




Joseph Fielding Smith
PRESIDENT



Mark E. Petersen
VICE-PRESIDENT



Archibald F. Bennett
SECRETARY

The Genealogical Society

by Mark E. Petersen

OF THE COUNCIL OF THE TWELVE

THE CHURCH is progressive and forward looking. This is one of the reasons for its amazing growth throughout the world.

One of its most modern developments is the work of the Genealogical Society which has kept abreast of the times in such a manner as to provide for the Latter-day Saints a remarkable means of searching out the records of their dead in preparation for temple work.

There is hardly a member of the Church from America or Europe whose ancestry may not be traced with considerable success through the facilities of the Genealogical Society. Its records have been obtained in microfilm or book form from virtually every Caucasian nation and today are available for research in Salt Lake City.

Whereas in the past many were obliged to visit Europe and there search the records of their own families, now they need but contact the library and archives of The Genealogical Society of the Church. There they may see in photographic form the very records on which their family names were kept in foreign lands and may study and transcribe them. The most modern devices are available to help them do so.

As is the case with other activities of the Church, the work of this so-

ciety today is in great contrast to its humble beginning. But the beginning of the society was a wise one; the work was directed by inspired leaders; and upon the foundation which they laid with such remarkable foresight the structure of today has been built.

Under the name of The Genealogical Society of Utah the organization was formed in November 1894 through the sponsorship of the First Presidency of the Church. A few brethren vitally interested in genealogical research and temple work met in the old Historian's Office at 60 South Temple Street in Salt Lake City and formed the society with their objective stated as follows:

"We the undersigned members of the Church of Jesus Christ of Latter-day Saints do hereby associate ourselves together in an organization to be known by the name and style of The Genealogical Society of Utah, the purposes of which are benevolent in collecting, compiling, establishing, and maintaining a genealogical library for the use and benefit of its members and others; educational in disseminating information regarding genealogical matters; religious in acquiring records of deceased persons in connection with ordinances of the religion of our Lord and Savior Jesus Christ, as that religion is understood

in the doctrines and discipline of the Church of Jesus Christ of Latter-day Saints and set forth in the revelations of God; said association to be conducted in harmony with the rules and order of said Church."

The society was incorporated on November 21, 1894, with a fifty-year corporate charter.

At the end of the fifty years, the society was re-incorporated under a changed title: "The Genealogical Society of the Church of Jesus Christ of Latter-day Saints."

THE FIRST PRESIDENT of the society was Elder Franklin D. Richards, Church Historian. His great encouragement and foresight were largely responsible for the early success of the organization. It was he who tendered the upper room of the historian's office for the use of the society, and he made some of the first gifts of books which formed the nucleus for a genealogical library.

President Anthon H. Lund, also Church Historian and Recorder, was appointed to the position of president of the society upon the death of Elder Richards in 1899. He in turn was succeeded by President Charles W. Penrose in 1921, by President Anthony W. Ivins in 1925, and by Elder Joseph Fielding Smith of the Council of Twelve, Church Historian and Recorder, in 1934.



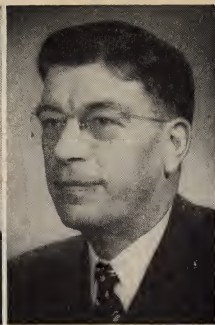
A. William Lund



James M. Kirkham



L. Garrett Myers



ElRay L. Christiansen

DIRECTORS

President Joseph Fielding Smith has been associated with the society in an official way for over fifty years. He has served as librarian, secretary, treasurer, director, vice president, chairman of the executive board, and first editor of the *Utah Genealogical and Historical Magazine*.

Speaking in a genealogical meeting in the Assembly Hall in 1910, President Francis M. Lyman of the Council of the Twelve urged the Saints to pay great attention to preserving the present-day records of their society, and predicted that the day would come when the society would be one of the greatest and most powerful organizations in the Church. It is that today.

The library was commenced with about one hundred volumes which consisted primarily of genealogies and pedigrees of English families. However, by April 11, 1899, the library had 388 books, and since that date the number of volumes has steadily increased into many thousands. Until 1938 the records of the society consisted of printed books and manuscripts.

The Genealogical Society began the use of microfilm in 1938. Since that time the microfilm work has become one of the great factors in the progress of the society. It has gone on to the point where now the society has available in film to be placed on reading machines 210,281,238 pages of records. Photographers have visited Sweden, Great Britain, including Ireland, Scotland, Wales, and the Isle of Man; Denmark, Finland, the Netherlands, Germany, Mexico, Norway, Switzerland, Iceland, Canada, France, Italy, and other countries.

In addition to that, much micro-filming of vital records has been done here in the United States. It has been completed in Connecticut, Delaware, Maryland, New Hampshire, North Carolina, Rhode Island, Tennessee, Vermont, and Virginia, and is still being carried on in Florida, Georgia, Hawaii, Kentucky, Maine, New Jersey, New York, Ohio, Pennsylvania, South Carolina, and Utah.

Where the society has not sent its own photographers, it has purchased microfilms from other organizations in virtually all of the states of the American Union. The census records of the United States for 1830, 1840, 1850, 1860 are in possession of the society and are generally complete for all of the states of the Union. Part of the 1870 census is also in the library. In addition to all of these films, many thousands of other books are available.

It should be mentioned that one of the most fruitful departments for research is the archive section, where at the present time about 3,000,000 family group sheets are accessible. The daily growth in this department is approximately 1,000 sheets. About 3,500 cards are sent to the index bureau every day for filing. Facilities for the public have been so increased in the archives that there are now spaces for 48 people to work at desks in that one department alone. There are about 450 binders given out every day for the use of patrons.

THE CHURCH Genealogical Society provides for the Saints a remarkable service in research activity. At

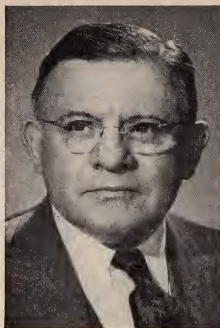
the present time, there are nearly 6,000 active research accounts being handled by the society. Twenty-seven researchers are steadily engaged performing work in Denmark, Norway, Sweden, Holland, England, Wales, Scotland, Ireland, Germany, Switzerland, Finland, the United States, Iceland, Canada, and France. Among the researchers the following languages are spoken: Swedish, Norwegian, Danish, Icelandic, Dutch, German, French, Italian, Spanish, and medieval and ancient Latin.

Genealogical conventions are held in every stake of the Church once a year as a means of teaching the stake and ward genealogical committee how to assist the members of the wards in performing their research work, preparing their genealogical records, and beginning their temple work.

Textbooks have been provided for study classes in the wards. Lesson courses have been given in connection with the Brigham Young University, and some genealogical instruction has been given by radio to many people who have followed the programs given over the air.

The present officers of The Genealogical Society of the Church of Jesus Christ of Latter-day Saints are as follows:

Joseph Fielding Smith, president and treasurer; Mark E. Petersen, vice president; Archibald F. Bennett, secretary; L. Garrett Myers, general superintendent; with other members of the board being: A. William Lund, James M. Kirkham, and ElRay L. Christiansen.



Henry D. Moyle
CHAIRMAN



Harold B. Lee
MANAGING DIRECTOR



Marion G. Romney
ASST. MANAGING DIRECTOR



Paul C. Child

Welfare in the Church

by Alfred W. Ubrtan

SECRETARY, GEN'L CHURCH WELFARE FINANCE COMMITTEE

THE UNDERLYING principles of the Church Welfare Program of the Church of Jesus Christ of Latter-day Saints have been a part of the gospel since the beginning. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground. . . ." (Genesis 3:19.) In these words the Lord gave to Adam and Eve as they left the Garden of Eden the economic law of independent self-reliance under which men were to live out their lives upon the earth.

"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Tim. 5:8.) In these words the Apostle Paul outlined the responsibility of each family head for the care of his own. The fifth commandment (Exodus 20:12) further expands this responsibility: "Honour thy father and thy mother. . . ."

"If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." (Matthew 19:21.) The Master here outlined the general responsibility we have for the poor. In the Doctrine and Covenants the Lord continues, "And behold, thou wilt remember the poor. . . ."

"And inasmuch as ye impart of your substance unto the poor, ye will do it unto me; . . .

"Behold, I say unto you, that ye must visit the poor and the needy and administer to their relief. . . ." (D & C 42:30-31; 44:6.)

And thus, whenever the true Church of Jesus Christ has been upon the earth, it has presented a program to care for the economic welfare of its membership.

IN 1936 PRESIDENT Heber J. Grant was inspired to inaugurate the program we now know as the Church welfare plan.

"Our primary purpose," said the First Presidency, "was to set up insofar as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift and self-respect be once more established amongst our people. The aim of the Church is to help the people to help themselves. Work is to be re-enthroned as a ruling principle in the lives of our Church membership."

To carry out the detailed administrative work of such a comprehensive program, the First Presidency organized a general Church welfare committee to assist the General Authorities in the work of co-ordinating and supervising the labors of the regularly established Church organizations. Originally this was a five-man committee consisting of Elders Melvin

J. Ballard, Harold B. Lee, Mark Austin, Stringam A. Stevens, and Campbell M. Brown. The Church itself was organized into thirteen regions. Regional, stake, and ward welfare committees were organized, and the Church began the tremendous task of taking Church members from public relief rolls. The goals were to provide these members with work within the program on Church-sponsored projects, supply food and clothing through bishops' storehouses and cash needs through the fast offering fund, and ultimately rehabilitate these people in self-sustaining employment in private enterprise.

About six weeks after the announcement of the welfare plan in April 1936, remarkable progress became apparent in the announcement that 212 farm, industrial, canning, and sewing projects had been established. An additional 238 projects were ready to start within another few weeks. Fourteen hundred eighty-seven acres had been planted to garden crops. Great emphasis was placed upon the monthly fast. Two meals were to be abstained from the first Sunday of each month, and the money saved thereby was to be turned into the Church as a fast offering to provide for the cash needs of the welfare plan.

The newly appointed general Church welfare committee had made

THE IMPROVEMENT ERA



Mark B. Garff



Leonard E. Adams



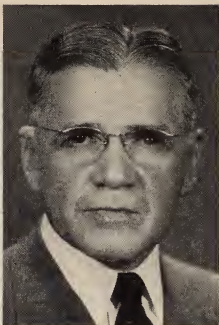
J. Leonard Love



Walter Stover



William T. Lawrence



Lorenzo H. Hatch



Walter Dansie



LeRoy A. Wirthlin

great progress in effecting the welfare plan organization at regional, stake, and ward levels and many employable members were already being placed in permanent remunerative employment, with complete economic rehabilitation in sight.

ONE OF the work projects of this early period was the construction of the main building now located on Welfare Square. Ground was broken for this project in June 1936. Welfare workers salvaged from the demolition of a building in downtown Salt Lake City, 1,500,000 common pressed bricks, 250,000 feet of lumber, 40,000 feet of flooring, and large quantities of glass, doors, electrical wire and plumbing. Nearly all of the work on this tremendous building project was either contributed or accomplished by men receiving assistance from the welfare plan.

In August 1938, the Church welfare plan adopted the now famous Deseret Industries program which

over the years has put hundreds of people to work at productive labor, taught many people new skills, and channeled hundreds of Church members who would otherwise have been unemployed into private industry, where they have become self-supporting. Deseret Industries now has three major processing plants and many retail stores. Members of the Church and others have given this program excellent co-operation over the years—turning in used clothing, furniture, and appliances so that these items could be repaired or rebuilt for sale or use in the bishop's storehouse program and provide employment for hundreds of workers.

In 1937 the Deseret Clothing Factory was established for the purpose of manufacturing LDS garments and providing additional opportunities for many of our people who were unemployed. This factory now provides the welfare plan with all LDS garments needed and with many other knit goods in addition to manufactur-

ing LDS garments for sale to Church members.

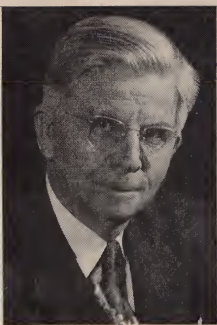
In February 1940 construction began on the huge grain elevators at Welfare Square. This was a marvelous testimony to the inspiration of the welfare plan and the effectiveness of its organization. The elevators were built by using moving forms so that one could literally see the building grow. Men and equipment were available around the clock for eight and one-half days until the project was completed—a monument to co-operation and to faith and devotion to an inspired program. The tower rises 240 feet from the ground level, and the bins provide space for 318,000 bushels of grain.

The program moved very early to provide its own facilities to can and process foods required by needy Church members. In March 1940, a committee of experts was called to contribute of their time and knowledge to supervise these activities. At

(Continued on page 852)



Richard L. Evans
COMMENTATOR



J. Spencer Cornwall
CONDUCTOR



Richard P. Condie
ASST. CONDUCTOR



Lester F. Hewlett
PRESIDENT

The Tabernacle Choir

- 1848 On October 8 the choir sang at the general conference of the Church held in the Bowery. (*Journal History of the Church*.) The nucleus of this choir came across the plains in an organized form in 1847 with the first pioneer companies. (See Col. Kane's Diary.)
- 1849 John Parry was appointed director of choir.
- 1854 Stephen Goddard was appointed director.
- 1856 James Smithies was director.
- 1862 Charles John Thomas was director.
- 1865 Robert Sands was director.
- 1867 Organ sufficiently completed to use for October general conference in present Tabernacle. The choir sang at this conference, accompanied by the organ.
- 1869 George Careless director until 1880.
- 1870 Membership of choir increased to one hundred voices by Director George Careless and became known as Salt Lake Tabernacle choir.
- 1873 First public appearance of choir in concert outside of Church services on July 4.
- 1875 Choir participated with others in a performance of *The Messiah* (June). Beginning of oratorio presentation in Salt Lake City.
- 1880 Ebenezer Beesley was appointed director.
- 1882 Choir gave a concert for the benefit of Deseret Hospital.
- 1889 Evan Stephens appointed director.
- 1893 Choir left Salt Lake City for the Columbian Exposition at Chicago, where they took second prize. Gave concerts en route. Evan Stephens, director.
- 1896 Choir toured northern California cities, giving concerts at Oakland, April 14; San Francisco, April 15, 16, 17, 18, and a sacred concert Sunday, April 19; San Jose, April 20; Sacramento, April 21. (Locations: Oakland, Congregational Church; San Francisco, Metropolitan Hall; San Jose, Auditorium; Sacramento, Congregational Church.)
- 1896 (August) Went to Denver Eisteddfod.
- 1902 Toured California cities, giving concerts in San Francisco, Sacramento, Palo Alto.

- 1908 (Approximately) to 1938 David A. Smith served as choir president.
- 1909 Toured Northwest, giving concerts in La Grande, Oregon, and Seattle, Washington.
- 1911 Choir was engaged to sing at Madison Square Garden in New York City for two appearances daily for ten days, November 3 to 12. Left Salt Lake City October 23, returned November 26, having traveled 5,500 miles and sung fifty concerts, including one at the White House for President and Mrs. William Howard Taft.
- 1916 Anthony C. Lund appointed director.
- 1924 Alexander Schreiner became Tabernacle organist April 8, 1924. Frank W. Asper also was appointed Tabernacle organist April 27, 1924. (Other organists and assistants during the long history of the choir have included Joseph J. Daynes, John J. McClellan, Edward P. Kimball, Tracy Y. Cannon, and others.)
- 1926 Choir traveled to San Francisco, Sacramento, Oakland, south to Los Angeles, giving a concert in

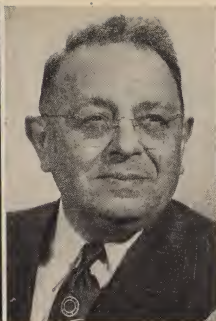


The Salt Lake Tabernacle
Choir

THE IMPROVEMENT ERA



Alexander Schreiner
ORGANIST



Frank W. Asper
ORGANIST



Roy M. Darley
ASST. ORGANIST

- the Hollywood Bowl, and at San Diego, then traveled to Pomona, and back to San Francisco.
- 1929 First radio broadcast Monday afternoon, July 15, 1929. Anthony C. Lund directed the first broadcast; Edward P. Kimball was the organist; and Ted Kimball announced the program, succeeded by Roscoe Grover and others.
- 1930 Richard L. Evans became commentator on the Tabernacle choir broadcast in June.
- 1932 In August 1932, when KSL became a 50,000 watt outlet and joined the Columbia network, it was decided that the broadcast would go with the station and become a CBS feature.
- 1934 At the invitation of Henry Ford, the choir presented a series of concerts for one week, September 10 to 16 at the Century of Progress Exposition, Chicago. Concerts were given twice daily. Choir also gave a concert at Denver en route home.
- 1935 Choir gave fourteen concerts at the California-Pacific International Exposition at San Diego on invitation of the Ford Motor Company, and also gave a concert at Inglewood Bowl. J. Spencer Cornwall, present director, was appointed.
- 1936 Choir sang with the Philadelphia Symphony Orchestra under the direction of Leopold Stokowski, May 5, Salt Lake Tabernacle.
- 1937 Regular Sunday program broadcasted from the

- base of the Great White Throne, Zion National Park, on Memorial Day, May 30. Guests of the Union Pacific Railroad. It snowed in the park that day.
- 1938 As a feature of the October conference, dramatized performance of *Elijah* with Mr. Rollin Pease, baritone.
- 1938 Lester F. Hewlett became president of Tabernacle choir February 26.
- 1939 Choir appeared in concert at Sun Valley as guests of the Union Pacific Railroad.
- 1939 *Elijah* again presented at October conference in dramatic form.
- 1940 Music of the Tabernacle choir and organ was featured, along with Leopold Stokowski and the Philadelphia Symphony Orchestra, Paul Robeson, baritone, and Walter Armitage, in a demonstration of stereophonic reproduction of sound, presented by the Bell Telephone Laboratories at Carnegie Hall, New York City. The music had been recorded at Salt Lake City by Dr. Harvey Fletcher.
- 1941 Dramatized version of *St. Paul* (Mendelssohn) presented as a feature of the April general conference. Concerts in the Hollywood Bowl August 20, and San Francisco Civic Auditorium August 21.

(Concluded on page 861)



The Music Committee

by Tracy Y. Cannon
EXECUTIVE CHAIRMAN

THREE MONTHS after the organization of the Church a revelation was given through Joseph Smith directing Emma Smith to

... make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my church;

For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads. (D & C 25:11-12.)

According to this revelation a selection of hymns was made and published in Kirtland, in 1835. From that time on music has been an important part of our Church program.

Realizing the need of direction in developing the music potential of the Church and keeping it in harmony with the principles of the restored gospel, the First Presidency organized the general music committee, with Elder Melvin J. Ballard as chairman and the following members: Anthony C. Lund, B. Cecil Gates, John J. McClellan, Edward P. Kimball, Tracy

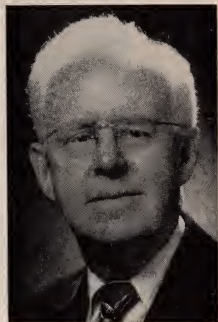
Y. Cannon, Evan Stephens, George D. Pyper, Horace G. Whitney, Lizzie Thomas Edwards, Joseph Ballantyne, Margaret Summerhays, and Jane R. Crawford.

At the first meeting of this committee, held September 28, 1920, the following excerpt from a letter from the First Presidency was read:

Trusting you will have great success in developing the music forces of the Church and in carrying forward the organization of music committees in the wards and stakes as contemplated, we are, your brethren,

Heber J. Grant
Anthon H. Lund
Charles W. Penrose

After the death of Elder Ballard, the writer of this article was appointed chairman of the general music committee, and he has served as chairman and then as executive chairman to the present time, with Elders Harold B. Lee, Spencer W. Kimball, and Mark E. Petersen of the Council of Twelve as advisers;



Tracy Y. Cannon

Frank W. Asper, J. Spencer Cornwall, N. Lorenzo Mitchell, Alexander Schreiner, and Leroy J. Robertson as members of the executive committee; and as members at large, one representative from each of the auxiliary general boards. Carol H. Cannon is secretary of the committee, and William M. Foxley is the committee's fixed representative.

In carrying forward its assignment to develop the music forces of the Church, the general music committee set up the following objectives: (1) correlation of the music program of the Church, (2) advancement of congregational singing, (3) recommenda-

(Continued on page 854)

GENERAL MUSIC COMMITTEE

Left to right: J. Spencer Cornwall, Alexander Schreiner, Carol H. Cannon, Leroy J. Robertson, Frank W. Asper, and Lester F. Hewlett. Seated, Tracy Y. Cannon.



PROFILES OF THE GENERAL AUTHORITIES of the Church

THE FIRST PRESIDENCY

DAVID OMAN MCKAY, born September 8, 1873, at Huntsville, Utah. Missions: Great Britain (Scotland), August 1897-September 1899; president, European Mission, November 1922 to December 1924. Sustained as a member of the Council of the Twelve, April 8, 1906; ordained an apostle April 9, 1906, by President Joseph F. Smith. Appointed to the general board of the Deseret Sunday School Union, 1906; sustained as second assistant superintendent of the Deseret Sunday School Union, October 6, 1906; sustained as first assistant superintendent in the Deseret Sunday School Union, April 4, 1909; sustained as general superintendent, Deseret Sunday School Union, November 27, 1918. Sustained as Second Counselor in the First Presidency October 6, 1934, and set apart October 11, 1934, by President Heber J. Grant; sustained as Second Counselor in the First Presidency May 21, 1945, and set apart that day by President George Albert Smith. Sustained as President of the Church April 9, 1951, and set apart April 12, 1951, by the Council of the Twelve, President Joseph Fielding Smith being voice. President McKay dedicated the Swiss Temple September 11, 1955, and the Los Angeles Temple, March 11, 1956.

STEPHEN L. RICHARDS, born June 18, 1879, at Mendon, Utah. Member, general board of Deseret Sunday School Union, 1906; sustained as second assistant general superintendent, Deseret Sunday School Union, April 4, 1909; ordained an apostle by President Joseph F. Smith, January 17, 1917; sustained first assistant general superintendent of the Deseret Sunday School Union November 27, 1918; sustained as First Counselor in the First Presidency April 9, 1951; set apart April 12, 1951, by President David O. McKay.

JOSHUA REUBEN CLARK, JR., born September 1, 1871, at Grantsville, Utah. Sustained as Second Counselor in the First Presidency April 6, 1933, and set apart April 7, 1933, by President Heber J. Grant. Sustained as a member of the Council of the Twelve, and then First Counselor in the First Presidency, October 6, 1934; ordained an apostle and set apart as First Counselor October 11, 1934, by President Heber J. Grant. Sustained as First Counselor in the First Presidency May 21, 1945, and set apart that day by President George Albert Smith. Sustained as Second Counselor in the First Presidency April 9, 1951, and set apart April 12, 1951, by President David O. McKay.

THE COUNCIL OF THE TWELVE

JOSEPH FIELDING SMITH, born July 19, 1876, at Salt Lake City. Mission: May 1899-June 1901, Great Britain; 1901-10, home missionary. Salt Lake Stake; member YMMIA general board, 1903-1905; appointed secretary and director, Genealogical Society, 1907; assistant Church historian, April 1906; appointed to general board of Religion Classes, 1909. Sustained as a member of the Council of the Twelve April 6, 1910; ordained an apostle, April 7, 1910, by President Joseph F. Smith. Sustained as Church historian, 1921. President of Genealogical Society, 1934; president of Salt Lake Temple, June 1945-51; sustained as President of the

Council of the Twelve April 9, 1951; set apart April 12, 1951, by President David O. McKay.

HAROLD BINGHAM LEE, born March 28, 1899, at Clifton, Idaho. Mission: Western States, November 1920-December 1922; president Pioneer (Salt Lake City) Stake, October 1930; managing director of Church welfare program since January 1937; sustained as a member of the Council of the Twelve April 6, 1941; ordained an apostle, April 10, 1941, by President Heber J. Grant.

SPENCER WOOLLEY KIMBALL, born March 28, 1895, at Salt Lake City, Utah. Mission: Central States, October 1914 to January 1917. President Mt. Graham (Arizona) Stake, February 1938; sustained as a member of the Council of the Twelve October 1, 1943; ordained an apostle, October 7, 1943, by President Heber J. Grant.

EZRA TAFT BENSON, born August 4, 1899, Whitney, Idaho. Mission: Great Britain, July 15, 1921, to November 2, 1923; president of European Mission, February 1946 to December 1946; president Boise Stake, December 27, 1938; president Washington (D. C.) Stake, June 30, 1940; sustained as a member of the Council of the Twelve October 1, 1943; ordained an apostle, October 7, 1943, by President Heber J. Grant.

MARK EDWARD PETERSEN, born November 7, 1900, at Salt Lake City, Utah. Mission: Canada, January 13, 1920, to July 7, 1922; director, Genealogical Society, October 9, 1934; member, general board, Sunday School, 1943. Sustained as a member of the Council of the Twelve April 6, 1944; ordained an apostle, April 20, 1944, by President Heber J. Grant. Vice President Genealogical Society, December 9, 1953.

HENRY DINWOODEY MOYLE, born April 22, 1889, at Salt Lake City, Utah. Mission to Switzerland and Germany, 1909 to 1912; president of Cottonwood (Utah) Stake, November 21, 1927; chairman, Church welfare program December 1937. Sustained as a member of the Council of the Twelve, April 1947, ordained an apostle by President George Albert Smith, April 10, 1947.

DELBERT LEON STAPLEY, born December 11, 1896, at Mesa, Arizona. Mission: Southern States, April 9, 1915, to July 4, 1917. President Phoenix (Arizona) Stake December 7, 1941; chairman Arizona region Church welfare. Sustained as member of the Council of the Twelve October 1950; ordained an apostle, October 5, 1950, by President George Albert Smith.

MARION GEORGE ROMNEY, born September 19, 1897, at Colonia Juarez, Chihuahua, Mexico. Mission: Australia, 1920-1923; bishop, Salt Lake City Thirty-third Ward, 1935-38; president of Bonneville (Salt Lake City) Stake, 1938; sustained as an Assistant to the Council of the Twelve, April 6, 1941; set apart, May 21, 1941, by Heber J. Grant; assistant managing director of Church welfare plan; sustained as a member of the Council of the Twelve October 6, 1951; ordained an apostle, October 11, 1951, by President David O. McKay.

LeGRAND RICHARDS, born February 6, 1886, at Farmington, Utah. Missions: Netherlands Mission, April 15, 1905, to

February 12, 1908; president, Netherlands Mission, set apart November 7, 1913, returned July 10, 1916; president, Eastern States Mission (short-term), January 1926 to July 1926; president, Southern States Mission, set apart December 29, 1933, returned June 23, 1937. Bishop, Sugarhouse Ward (Salt Lake City), June 1919; bishop of Glendale (California) Ward, July 1930; president Hollywood (California) Stake, April 1931. Sustained as Presiding Bishop, April 6, 1938; set apart April 14, 1938, by President Heber J. Grant. Sustained as a member of the Council of the Twelve, April 6, 1952. Ordained an apostle, April 10, 1952, by President David O. McKay.

ADAM SAMUEL BENNION, born December 2, 1886, Taylorsville, Utah. No formal mission call but active in New York 1911-12, Chicago 1916, Berkeley 1922-23. Member, general board of Sunday Schools, 1915-1953; superintendent of Church schools, 1919-27; sustained member of the Council of the Twelve, April 6, 1953; ordained an apostle, April 9, 1953, by President David O. McKay.

RICHARD LOUIS EVANS, born March 23, 1906, at Salt Lake City. Mission: British and European; departed November 5, 1926, returned September 1, 1929. Has served as "radio voice" of the Crossroads of the West (Salt Lake Tabernacle choir and organ program) since June 1930. Member YMMIA general board, April 1935-1948; sustained as a member of the First Council of the Seventy October 7, 1938, and set apart, October 13, 1938, by President Heber J. Grant; director, Bureau of Information of Temple Square, 1947. Sustained as a member of the Council of the Twelve October 4, 1953; ordained an apostle, October 8, 1953, by President David O. McKay.

GEORGE QUAYLE MORRIS, born February 20, 1874, at Salt Lake City. Missions: British, 1899-1902; president, Eastern States, 1948-1952. Bishop, Salt Lake City Fourteenth Ward, 1914-24, member YMMIA general board, 1924-48; YMMIA general superintendent October 1937-October 1948. Sustained as Assistant to the Council of the Twelve October 5, 1951; set apart, October 24, 1951, by President David O. McKay. Sustained as a member of the Council of the Twelve April 6, 1954; ordained an apostle, April 8, 1954, by President David O. McKay.

PATRIARCH TO THE CHURCH

ELDRED GEE SMITH, born January 9, 1907, at Utah. Mission: German, October 1926-June 1929. Stake mission, Liberty (Salt Lake City) Stake. Bishop, Salt Lake City Twentieth Ward and later Salt Lake City North Twentieth Ward; sustained as Patriarch to the Church April 6, 1947; ordained and set apart April 10, 1947, by President George Albert Smith.

ASSISTANTS TO THE COUNCIL OF THE TWELVE

THOMAS EVANS MCKAY, born October 29, 1875, at Huntsville, Utah. Missions: Great Britain (but once in Europe he was reassigned to labor with the German people) August 1900-September 1903; Swiss-German, January 1909-1911; president Swiss-German Mission, July 1937-April 1940.

* (Continued on page 878)



—From a painting by Carlo Maratta



the Christ Child is Born!

by Doyle L. Green

MANAGING EDITOR

THE ROAD HAD BEEN long for Mary. But now at last she and her husband Joseph were nearing their destination—the little town of Bethlehem, high in the Judean hills. From their home in Nazareth of Galilee, about 87 miles to the north, they had come because of an order of the Roman emperor, Caesar Augustus, “that all the world should be taxed.”¹

It may seem strange to us that a carpenter from a village in the northern part of this country of Palestine should be required to travel so far to meet this obligation, but such was the Roman decree. Following Jewish custom, each individual was to go “into his own city,” or the place where his family originated. Historians generally agree that this “taxing” was a registration or “signing

up” for the purpose of future taxation. The ancestors of both Joseph and Mary lived in Bethlehem. Both of them were descendants of the great king David.

The long journey from Nazareth to Bethlehem in those days was hard enough for a person in good condition to travel. But for a young woman who was about to become a mother, it must have been difficult indeed. Ordinarily the trip would have taken three or four long days, but Mary and Joseph probably moved more slowly than the other journeyers. Traveling by those of humble circumstances was nearly always by foot, although donkeys were owned by some of the more fortunate. Camels and horses were in wide use by armies and by men of means, but it is not likely that the carpenter of Nazareth

could have afforded such a great luxury for his young wife.

This road from Galilee to Judea was crowded with memories for Mary. She had made a similar trip about nine months before to visit her cousin, Elisabeth. The great secret that Mary carried in her heart then was almost more than she could contain. And how happy she was when she reached her cousin's house and told her the wondrous news!

How could it be that she, a humble Jewish girl, was favored above all the other women who had ever lived upon the earth? She, Mary, was to be the mother of the Son of God! True, the Jews had long expected the coming of a great king and prophet among them, and Jewish girls were taught that they should live so as to be worthy to be the mother of the

¹All the quotations in this article are from Luke, Chapters 1 and 2, and from Matthew, Chapter 1.

MIA READING COURSE: JESUS THE CHRIST—V

Messiah. Prophets had also said that he would be a descendant of David, as was Mary. In spite of all this it still did not seem possible that she really could be the chosen one.

She was probably very young, perhaps still in her teens. And she was from a family of humble circumstances, living in an obscure village. Their home, if typical of the country and times, was a low, square building divided into two sections—one side for the family and the other for the cattle.

But it was true: the angel Gabriel himself had come to her with glorious news, saying, "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women."

Naturally Mary was startled and perhaps even frightened by the appearance of this messenger, and she must have marveled at his words. To put her at ease the angel said: "Fear not, Mary: for thou hast found favour with God."

Then came the wondrous announcement: "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

"And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Now although Mary was "espoused" to Joseph, or in other words had taken vows to be his wife, still she was not married. How, she asked the angel, could this thing be.

Answering, the angel said:

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing that shall be born of thee shall be called the Son of God."

Then Gabriel told Mary that her cousin Elisabeth was also going to

have a son. This in itself was a miraculous thing.

Elisabeth had been married for many years and had never borne a child, and now she was "old," past the time when women give birth to children. The angel reminded the wondering Mary that with God nothing is impossible.

The angel awaited a response from the maiden. She surely knew that there would be problems and complications. Faithfulness to one's betrothed was a strict requirement. Unfaithfulness was sometimes punishable by death.

Mary's answer placed her completely in God's hands. With unwavering faith and devotion she said, simply, "Behold the handmaid of the Lord; be it unto me according to thy word."

With this great secret in her heart she hastened to visit her cousin. Just where in Judea Elisabeth and her husband, Zacharias, lived we do not know, although many suppose it was

(Continued on page 834)



"THE ARRIVAL OF THE SHEPHERDS" by Henry LeRolle

"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." (Luke 2:7.)



There Were Jaredites

by Dr. Hugh Nibley

BRIGHAM YOUNG UNIVERSITY

"OUR OWN PEOPLE"

OF ALL THE EPIC CULTURES the three friends considered in their long book-filled discussions, the most involved and interesting were those having to do with our own ancestors. True, their records do not go back to the third and fourth millennia B.C.; yet they are closely related in race and language to people whose records do go back that far; for example, the Hittites and Hurrians seem to be most closely related to the Celts, whose truly epic civilization and heroic literature Chadwick has examined at length.

That scholar, however, is interested in giving us only the evidence found in the Celtic writings; a thousand years earlier classical writers describe the same Celtic heroic culture in far more clear and objective terms. One needs only recall the once familiar pictures from Caesar's *Gallie Wars*: Here we find great nations on the move, princely messengers of great houses constantly coming and going with propositions and challenges; betrayals, plots, coalitions, and conjurations are the order of the day; vast masses of humanity with all their furniture and arms piled on lumbering wagons pour through the passes of the mountains and inundate the plains.

For the classical writers the Celts are the people who are constantly moving about in their painted wagons. In prehistoric times the Latin language borrowed from the Celts a vocabulary "drawn chiefly from the following semantic categories: riding, driving, warfare, clothing, and social hierarchy: common Roman words for serf, and our own word ambassador (Ger. *Amt*: official office) are taken from the Celts.⁷¹ It was strictly a heroic vocabulary. The greatest of all Celtic heroes, King Arthur, built up his body of knightly followers by gifts and grants, and "was so prodigal of his bounties that he began to run short of things to distribute among the huge multitude of knights that came to him."⁷²

At least a century before Arthur, a classical writer recounts an ancient tale of how one hero rode among all the tribes of Gaul scattering gifts with such lavish hand that people followed his wagon everywhere and elected him king of all the tribes.³ Since generosity had to unite with prowess in war and noble blood to make kings, it is not surprising that the Celtic mythological cycles are full of horrible deeds of bloodshed and intrigues among the great houses. The most interesting thing about these cycles is the way each great house or nation is completely exterminated—with the exception of one survivor—by the next great house or nation, and so on. One of these lone survivors wandered through the world for fifty years, living on memories, "as in a fever dream."⁷⁴ These wars of extermination were carried out with ritual formality.

Thus when the Tuatha De Danaan refused to halve all Ireland with the Fir Bolg, their hero formally challenged the strongest of the Fir Bolg to meet him in single combat, while the two armies met at Mag Tured and agreed to spend one hundred days preparing for battle. For the battle "it was agreed that there should be no general engagement but that an equal number of warriors should go out and fight each day!"⁷⁵ Among all the Celts we meet the story of the two brothers who fight a duel in which the winner becomes sole ruler of the land. The king-hero of the Celts is a "curious mixture of cruelty and paternity."⁷⁶

A good king would "do what the men of Byrgwin held best, giving of food and drink to everyone who came . . ." while a bad king "makes a progress 'round Ireland, demanding the wives and treasures of his hosts," who are honor bound to receive him since, like Arthur's knights, they have all taken mighty oaths to the king.⁷ We have the picture from Joinville of St. Louis as king, going about from place to place in royal progress and sitting under the oak, at which time anyone could approach

him as he righted wrongs and chastened the wicked.⁸ As in other heroic societies, the queen was independent and had her own palace, which exactly paralleled the king's in all its appointments and arrangements.⁹

In numerous legends that tell how successive waves of invaders come to the islands, the invaders are always described as coming from the Great Plain to the East, the Land of the Living, and laying oppressive tribute on the inhabitants of the lands—the descendants of earlier invaders, demanding a tribute of everything including children, to be paid on the night of Samhain feast: two-thirds of all their produce had to be carried yearly to Mag Cetne, the great shrine at the exact center of the earth."¹⁰ The king "gave privilege of refuge, i.e., sanctuary, to the roads . . . leading to the cities and temples," and especially to the royal person, as in Persia.¹¹ In legend the royal establishment is described as a great and fabulous tower that has contact with the other world.¹² The great Merlin describes the taking over of the land in terms that might have been taken right out of the Pyramid Texts, when he tells how under "the favor of the Thunderer . . . the seats of the blessed shall be renewed throughout the lands, and shepherds shall be set in places befitting."¹³

It all seems to be right out of the Egyptian or Babylonian epics, and indeed scholars have long since and often pointed out the extremely close resemblances between the Celtic epic literature, especially the Grail saga, and the Babylonian and Egyptian legends and rituals.¹⁴

WHO AS A CHILD has not stood between two mirrors and seen his image repeated with perfect accuracy but diminishing brightness into green and mysterious depths where "nothing is but what is not"? The eerie and disturbing quality of such an experience is the nearest thing to what one feels in reading the Germanic epics and the Norse sagas. Most

sagas of the North must be interpreted on a number of different time levels at once. The minstrels of what the Germans call the "High" Middle Ages, themselves living in the completely heroic world of courts and camps, sang the deeds of Richard and Taillefer in romantic times gone by. But Taillefer had led the charge at Hastings as he "with a loud voice animated his countrymen with songs in praise of Charlemagne and Roland."¹⁵ Charlemagne and Roland in turn, like the heroes of the saga time that followed them, had listened to the hero tales not of their own age but of a totally different age of migration 500 years earlier.

But the Germanic heroic tradition does not even begin with Attila and Ermanrich, for there is evidence of a still older Frankish heroic tradition, and a Gothic one before that, while the oldest of the Scandinavian sagas emphatically refers everything back to Troy!¹⁶ Every time our northern ancestors have found themselves living under heroic conditions of migration and world upheaval, they have revived an authentic heroic literature, but always they have taken as their subject not the deeds of their own age but some preceding migration-time. But the heroic songs of those earlier times went back to still other migrations, and so on. Hence the bedizening impression of duplication and repetition and the sense of being lost in a maze of time or a hall of mirrors.

Let us go back to the earliest of the old Norse texts, the prose Edda, and take a look at Othinn, the great prototype of the first kings.¹⁷ He comes with the storm, especially in a terrible wind, and whatever his spear or rod is pointed at is instantly dedicated to destruction; he is the arch-*Einherja*—the great destroyer; he is the *Sig-fadhir*, ever-victorious, who having subdued the land builds his castle, Sigton, the victory fort, where he can sit in a high tower on his high seat, the *Hlithskjalf*, and through a special window survey all that goes on in the earth. At the slightest sign of disaffection his arrows dart forth to overcome the most distant opposition in an instant. His rule was won by force and is maintained by force, as Loki once reminded the gods when in their cups at a great feast he chal-

lenged the lot as usurpers and invaders.¹⁸

Othinn is in legend the Wild Huntsman, who leads the terrible host through the sky. The peasantry dread him as a warrior and a wanderer in the earth;¹⁹ sometimes he comes traveling in disguise to spy out the land, coming in a great raincoat and floppy hat with a staff and a patch over his eye—for he has literally given his right eye for knowledge and power. As the god of runes he brings writing with him, and magic, and hidden knowledge, and autocratic rule.

"There is something eerie and treacherous" about him, we are told, that suggests "the autocratic daring adventurer." The people do not love him: he is their father and their ruler, but just the same they dread him—"they are afraid of his intellectual superiority and aristocratic daring." No popular oath or prayer of the many that have survived is ever dedicated to him: The common people dread and avoid him.²⁰

When Othinn enters the land as an invader, he finds Thor, Frey, and Njord already in occupation: They invaded earlier, and have now settled down to become homebodies and popular gods. But a closer examination has shown that originally they too all did exactly as Othinn is doing. Tyr, for example, goes back to an Indo-European expansion time at least a thousand years before Othinn's day. "As Zio he is identical with Zeus as director of wars. . . ." His sign, like Othinn's, was the spear, and "if Getic, Scythian and Gothic traditions meet anywhere, 'it is in the worship of his spear, which led the prehistoric migrants as the staff of Moses once led Israel."²¹

The fascinating and frightening figure of Othinn, that reminds us so strongly of the prehistoric kings of Egypt and Babylonia of whom we have said so much, is no invention of scaldic fancy, however. There actually were such men, and one of them was Attila the Hun, the hero of half the Germanic epics and the villain of the other half. For the Franks, Attila is the treacherous tyrant, "pure 'Asiatic,'" while "for the Bavarians and Ostrogoths he is the model of the benevolent protector."²²

The earliest German epics go back

to a time when Attila "collected the children of princes from the lands of all the lords and kept them as hostages at his court, from which they were always trying to escape."²³ This romantic theme was more than poets' fancy: the Roman ambassador Priscus who visited the court of Attila had a good deal to say about these hostages.

As to the sordid and bloody affairs between the princely houses, Schneider says, "There is nothing fictitious about this wickedness; it makes the thoroughly convincing impression of having been actually experienced. . . the Asiatic tyranny is real." And another authority writes: "We believe that the actual experiences of the Heroic Age often enough found expression in the tragic view of life (*Weltbild*). Much noble blood was shed, brave nations vanished without a trace after performing mighty deeds, the foundations of great empires collapsed, the noble had to perish and the base to triumph."

Even the fabulous story of Siegfried and Brunhilda, we are told, "could come right out of a typical Merovingian chronicle, in which the deadly hatreds among the royal ladies, the slaying of each other's vassals, treacherous ambushes on the hunts, and so forth, are so richly attested."²⁴ It is not history, indeed, but it is "a snapshot of the real contemporary world of the Franks."²⁴ And way back in Tacitus we still find it: the inherited feuds between the great houses, the riotous banquets, the fighting, gambling, and bloody vows.

Since the writer has read sagas at least once a week for thirty years, he is sorely tempted to exploit the vastness of this neglected field. But since with the progress of education the comic book has superseded all other books, we must be content to present the epic world of but one representative saga. It is the *Thithriks-saga af Bern*, a truly gigantic piece and "a great storehouse of Germanic legend, though in a new style imitated from French romance, but recording old tradition. . . ."²⁵ The great hero of this saga is not Theodoric the Goth, as we might expect, but Attila. And it is the real historical Attila. In the Thithriks-saga, Europe is described as an appendage of Asia—and that

(Continued on page 857)

MAN

and the GOSPEL.



by B. H. Roberts.

FORMERLY EDITOR
THE IMPROVEMENT ERA



TEXT IN IMPORTANCE TO what the Church teaches about God is what she teaches in regard to man.

Next to God man certainly is the most important thing in the universe; for whether we view him from the standpoint of his relationship to other animals, the beauty and majesty of his physical organism, the superiority of his intellectual endowments or the sublimity of his spiritual aspirations, something will be found in each that argues for him a special place in the universe, and will also furnish good grounds for the belief that a special relationship exists between him and Deity.

The distinction given to man above all other known creatures might well lead the Psalmist, when addressing himself to God, to say:

What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.¹

The question of the Psalmist, "what is man?" is answered by the Church—"The son of God"; and this explains why it is that God is mindful of him. The Prophet Joseph Smith taught that the spirits of men before they tabernacled in the flesh had an ex-

istence with God in another world; that God is the father of their spirits, Jesus Christ being the first-born.² That existence was a tangible one; it involved the realities of life in the heavenly kingdom. Each spirit there was as much an entity as each man is in this present life. Each spirit there had its agency as each man has it here; and was at liberty to take that course he elected to pursue.³ "At the first organization in heaven," says the prophet, "we were all present, and saw the Savior chosen and appointed, and the plan of salvation made, and we sanctioned it."

Some spirits went so far in the exercise of their agency as to rebel against God. Lucifer, the Son of the Morning, did so, and drew away with him one-third of the hosts of heaven; and they became the devil and his angels.⁴ This is not only the teaching of Joseph Smith, but also of the Bible.⁵

One thing, however, Joseph Smith taught which, as far as I know, the Bible does not teach, viz., that the spirits of men in their pre-existent estate attained unto a variety of degrees of intelligence and nobility of character. In the book of Abraham it is written:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers, for he stood among those that were spirits, . . . and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.⁶

This doctrine throws a wonderful light upon the being and nature of man. Notwithstanding the great influence of parentage and environment upon character, in the light of this doctrine, we may understand how it is that in spite of indifferent parentage and vicious environment some characters arise that are truly virtuous and great; and that purely by the

strength of that intelligence and nobility to which their spirits had attained in the heavenly kingdom before they took bodies upon earth. Their grandeur of soul could not all be suppressed by environment in this life, however inauspicious for their development. As the sun struggles through clouds and mists that at times obscure his brightness, so these spirits, stirred by their innate nobility, breaking through all disadvantages attendant upon ignoble birth and iron fortune, rise to their native heights of true greatness.

If a wider survey be taken of mankind, and those advantages and disadvantages under which whole generations, nations, and races of men have lived be taken into account; if the fact of their pre-existence be considered in connection with that other fact that the spirits of men before coming to this earth were of unequal intelligence and of every degree of nobility; if it be remembered that in that pre-existent state all spirits had a free agency, and that they there manifested all degrees of fidelity to truth and righteousness, from those who were valiant for the right to those who were utterly untrue to it, and rebelled against God; if it be further remembered that doubtless in this earth life these spirits are rewarded for their faithfulness and diligence in that pre-existent state—if all this, I say, be considered, much that has perplexed many noble minds in their effort to reconcile the varied circumstances under which men have lived with the justice and mercy of God, will disappear.

The doctrine of the pre-existence of spirits, as also their relation of sonship to Deity, is beyond all doubt a scriptural doctrine; but it seems to have been reserved for the Church of Jesus Christ of Latter-day Saints through her teaching to give clearness and force to it. The Fatherhood of God, and its necessary corollary, the brotherhood of man, are trite phrases much in fashion in these modern days; but it is questionable if they have conveyed to the minds of men any definite ideas of the actual relationship of father and son exist-

¹D & C Sec. 93.

²D & C 93:29-31.

³D & C 29:36-38, also Pearl of Great Price, Abraham 3:27-28.

⁴See Rev. 12:7-12. II Peter 2:4. Jude 6.

⁵Pearl of Great Price, Abraham 3:22-23.

ing between man and Deity. In the mouths of sectarians the phrases under discussion have always been employed to express some mystic or indefinite relationship not clearly explained or explainable. It was reserved, I repeat, for the great modern prophet to give these phrases reality. He declared the relationship to be as real as that existing between any father and son on earth; that man's spirit was actually the offspring of Deity—"A spark struck from his own eternal blaze." With him the Fatherhood of God and the brotherhood of man were not mere abstractions more or less beautiful, but a reality. The words taught by the Savior of men to his disciples as the proper mode of address to Deity—"Our Father which art in heaven"—are not meaningless verbiage, but express true relationship of man and God.

This teaching of the Church receives support from the language of Paul in his discourse to the Greeks in Mars' hill, where he approvingly quoted the words of the Greek poet Aratus—"As certain also of your own poets have said, *for we are also his offspring*."¹¹ "Forasmuch then," he continues, "*as we are the offspring of God*, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."¹²

As to the future of man the Church teaches the literal resurrection from the dead; that is, the reunion after death of the spirit and the body. And from thenceforward she teaches



Brigham H. Roberts

everlasting perpetuation of life in that degree of glory suited to the development attained by each individual—every man being judged according to his works.¹³ That future existence is to be accompanied by every possible means of advancement along the lines of intellectual, moral, and spiritual progression, ascending step by step through various degrees of development, of honor, of glory, of power toward God, until at the last overcoming all evil and embodying all good, they sit down with Jesus in his throne, as he overcame and sat down with his father in his throne.¹⁰

With these views in respect to man past and future, the Church regards the present existence as merely a probation where man acquires that experience and gains that knowledge which shall prepare him for the future state of development and glory which awaits him, if in this life he fulfils the object of his mission to earth.

"The Church, however, makes no pronouncement concerning the fate of those who once enlightened, and having tasted the heavenly gift, and been made partakers of the Holy Ghost, the good word of God, and the powers of the world to come—turn altogether away from the truth, and thus crucify to themselves the Son of God afresh, and put him to an open shame (Heb. 6:4-6). Concerning such characters—who, by their great sin of high treason against God, become Sons of Perdition, the teaching of the Church is that God "saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him. Wherefore he saves all except them—they shall go away into everlasting punishment." * * * where their worm dieth not, and the fire is not quenched, which is their torment—And the end thereof, neither the place thereof, nor their torment, no man knows, neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof; Nevertheless, I, the Lord, show it by vision unto many, but straightway shut it up again. Wherefore, the end, the width, the height, the depth, and misery thereof, they understand not, neither any man except them who are ordained to this condemnation." (D & C Sec. 76:43-48.)

¹⁰Rev. 3:21.

THE ATONEMENT of Jesus Christ affects man in two ways: generally and individually.

By affecting him generally I mean that the atonement of Jesus Christ redeems all men from the consequences of Adam's transgression, independent of any action on their part; for it is evident that in the transgression of Adam the individual agency of man was not a factor; and therefore justice has no claim in visiting penalties upon the individual for sins committed by Adam; and though death, which was the penalty visited upon Adam and his race in consequences of his transgression, falls upon all men, still free redemption is provided in the atonement of Jesus Christ; and the advantages that accrue to man in this present existence abundantly compensate him for his temporary subjection to the power of death.

The free redemption from the consequences of Adam's transgression through the atonement of Jesus Christ is clearly sustained by the great authority of Paul when he says: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."¹¹ And again he says in concluding a long argument on the subject, "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men to justification of life."¹² Hence the Church teaches in her articles of faith:

We believe that all men will be punished for their own sins, and not for Adam's transgression.

It follows as a literal sequence of these doctrines that if man himself so lives that he commits no sin, the redemption wrought out by Jesus Christ would be all-sufficient without repentance or any other works on the part of man to insure his complete salvation. Therefore all who die in a state of innocence (this includes surely all who die in infancy) are

¹¹1 Cor. 15:21-22.

¹²Rom. 5:18.

(Continued on following page)

Following, in part, is the poem:
"With Zeus begin we—let no mortal voice
Leave Zeus unpraised. Zeus fills the haunts of men—
The streets, the maris—Zeus fills the sea, the shores,
The harbors—every where we live in Zeus.
We are his offspring too. Friendly to man,
He gives prognostics; sets men to their toil
By need of daily bread; etc."
*Acts 17:28-29.

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Man and the Gospel

(Continued from preceding page)

completely redeemed and saved in the kingdom of God.

By the atonement of Jesus Christ affecting men individually, mentioned above, I mean that the Church teaches that through the Messiah's suffering and atonement the way was opened for salvation from the consequences of man's individual sins by absolute obedience to conditions prescribed in the gospel of the Lord Jesus Christ. Hence the Church teaches that:

Through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel.

And she teaches that the principles to be accepted and the ordinances to be obeyed are, first, faith in God the Father, in the Lord Jesus Christ, and in the Holy Ghost; second, repentance of sin, which is contrite sorrow for sin, leading to a resolution for the future to forsake it; third, baptism by immersion, which represents the burial of the Lord Jesus Christ and his resurrection to a newness of life and is accompanied by forgiveness of sin; fourth, the reception of the Holy Ghost through the laying on of hands, by which to men is imparted the power to walk within the circle of the influence of the Holy Ghost, and to have access to him as the Man of their Counsel, Comforter, Companion, and Guide.

That the order of these principles and ordinances of the gospel is in strict accord with the scriptures has been so frequently demonstrated in our literature that I do not undertake in this writing to point out that fact, but I wish to call attention to the reasonableness and logical order that exist in this presentation of the gospel.

FAIITH IS NOT regarded by us as the first principle of the gospel because of any arbitrary arrangement but because of the nature of the thing itself. "He that cometh to God must believe that he is" (that is, that he exists), is the language of Paul; and the truth of his words is self-evident: for if men do not believe in the existence of God, it is very evident that they will not consider themselves under obligation to be obedient to him, and without obedience to God no progress whatsoever can be made towards man's salvation. The strength

of this conclusion may be more clearly seen when it is looked at from the negative side, and the questions asked: Why is it that the atheist does not come to God? Why is it that he does not repent of sin in response to the commandment of Jesus Christ? Why is he not baptized for the remission of his sins? In each case the answer is because he does not believe in the existence of God or that Jesus was the son of God, and hence he does not account himself under obligation to yield obedience to the laws of salvation prescribed by them.

Faith, therefore, is the first principle of the gospel from necessity, because of the nature of the thing itself. It is the incentive to all rational action, and by reason of that becomes the foundation of all righteousness, and the first principle of revealed religion.

Faith in God once established it is not difficult to convince men that they have lived in violation of the righteous laws of God; that they have trampled under their feet the righteousness commanded in the law of heaven; and as a result of this conviction of sin, sorrow takes hold of them and leads them unto repentance, the full fruition of which is a reformation of life.

No sooner does sorrow for sin take hold of one than he desires forgiveness of past offenses. Many times in the midst of his groanings over sins he says in his heart: "I would give five, ten, or twenty years of my life, or life itself, if such and such an act could only be obliterated and become as if it never had been; or if it could be forgiven so that there could be reconciliation between me and God, between me and my conscience; that I might again feel that sense of innocence which I knew before I plunged into wrongdoing. These are the natural longings of the human heart when the spirit of repentance takes possession of it, and the gospel of Jesus Christ in the logical sequence of its teaching rises to meet this condition and tells the sinner that though his sins be as scarlet yet, since he has faith in God and sincere sorrow for his sins, by baptism in water, in the name of the Holy Trinity, his sins may be washed white as wool—the past forgiven, and reconciliation with God effected.

But after forgiveness of past sins

the human weakness still remains, human inclination to sin still drives man on toward error, and his imperfect judgment is not sufficient to guide him aright; his human strength alone is not sufficient to make him equal to the task of living in harmony with the divine law. God knew this would be the condition of man and hence provided in his gospel even a better baptism than that in water, the baptism of the Holy Ghost; by which man's life is brought in touch with the life of God, and some of God's strength imparted to him by reason of which he may hope to overcome the world, the flesh, and the devil. He receives in the companionship of the Holy Ghost, and the privilege of perpetually walking within the circle of his influence, an unction from the Holy One, by which he may know all things, an anointing which, if it abide upon him, will teach him all things.¹³ Under this companionship and its influence man begins the work of character building, which at the last shall prepare him to dwell with God. It is not an easy task nor one that can be completed instantaneously. It means constant watching, fervent prayer, the practice of self-restraint, the purging out of iniquity, and grafting in of virtues; it means learning line upon line, precept upon precept, acquiring of virtue here a little, and there a little, and so on through all the years of man's life—and continues in eternity we know not how long; but certainly until all unworthiness, under the help of God, is purged out; and all which makes for truth, for righteousness, for holiness, is brought in; and the whole man through the grace of God coupled with his own desires and self-effort is made fit for the heavenly kingdom.

THIS is not an easy plan of salvation, that is, when compared with some theologies which define the scheme of man's redemption from his fallen state; but it is the easiest in reality, for the reason that it is the *only* true gospel, and is the plan devised in heaven for man's salvation, and the one which all men must at the last accept, for there is no other. This is the everlasting gospel, the same through all ages and dispensations. Those who have lived on the earth in periods of time when this gospel was not taught and divine au-

¹³ 1 John 2:20-27.

(Concluded on page 865)

THE IMPROVEMENT ERA

To Walk Uprightly

by Christie Lund Coles

MARIE SAT IN the cool chapel remembering how the superintendent of the Sunday School had come up to her last week as she walked out.

He had smiled his genial, loved smile and said, "I think it is about time you started teaching Sunday School."

She had laughed, asking, "You do Why?"

He had grown more serious then, telling her, "We were mentioning your name in officers' meeting. We really do think that you would do a fine job in the Junior Sunday School. And we need someone. Would you consider it?"

She shrugged slightly, saying, "Mother has always taught me to say yes when I'm asked to do something. I suppose I will. That is, if I can—"

"We don't have any doubt about that. We will get the manual to you and maybe you can start next week. The class is the six-year-olds."

She had walked home happily, her navy box suit jacket swinging as she moved, her high heels making a pleasant sound on the cement. She told her parents as they sat down to eat the dinner her mother had prepared the night before—potato salad, cold roast, tomatoes, and lemon pie—and they were both pleased.

"Seems no time at all since you were in that category," her father said, opening his napkin. "Our little girl has certainly grown up."

"I'll soon be of age," she assured them, "then I can do anything I please." Her eyes twinkled as she added, "Eighteen next Thursday."

"Just be sure that what you please is right," her mother said, smiling.

"Naturally, it will be," Marie agreed, passing her plate for a second helping.

"Always walk uprightly," her



She saw the smart two-toned convertible on the other side of the street. Debbie and the two men . . . were sitting in the convertible seat laughing and talking.

father told her, a bit self-consciously, yet with deep sincerity.

Now, as she remembered the week that had passed, the words came back to her vividly. She was only half hearing the teacher in monthly preparation meeting although she knew what she was saying. She knew that the way to reach the little ones was through kindness, patience, and a soft, soft voice that made them want to be quiet, to listen. She knew that just teaching them this morning, listening to the little things they had to say about their prayers and their parents, was one of the sweetest experiences of her life. She had always loved children. Even when she was small herself, she was always mothering them.

And this morning they had all seemed to love her as they argued which should sit by her, asked her to hold their handkerchiefs, and told her that she was pretty.

It had been a happy week. The

birthday party—with several friends there for dinner—had been wonderful, with singing and kidding, and gifts. Then, on Saturday, Debbie, a friend she had not seen for three years, came to town and called her. Marie invited her to dinner and she came, beautiful and smiling.

Yet Marie was amazed at how she had changed. Her light hair had been further lightened by a rinse or bleach; her eyes were made up; and she wore too much lipstick. It seemed strange to Marie, who still just scrubbed her face and used a touch of color on her lips.

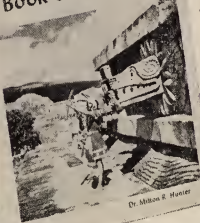
Debbie didn't have much to say to her parents, but she told Marie about the fun she had on her vacation, of all the things there were to see and do. Marie's own days seemed colorless by comparison.

When the girl was ready to leave, she drew Marie onto the porch to whisper, "Listen, kid, there are a cou-

(Continued on page 864)

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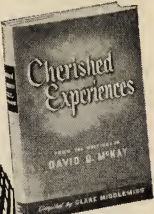
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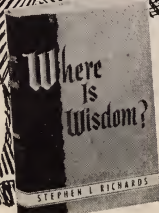
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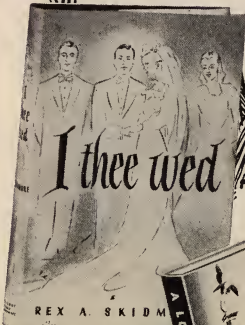
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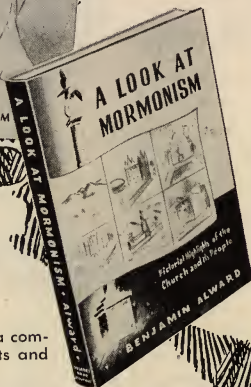
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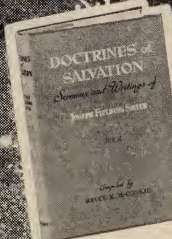
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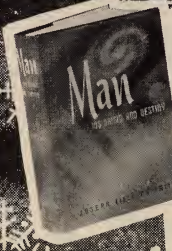


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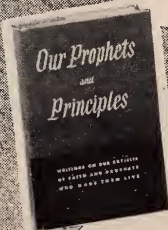
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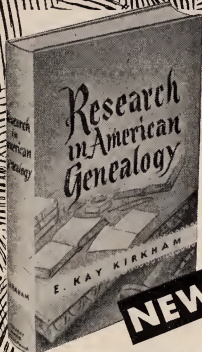
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12.		24.			

History and Functions of the Presiding Bishopric

(Concluded from page 794)

to the Church, he revealed through the Prophet Joseph the duties of the Bishop and his Counselors relative to their duties as judges of the people as follows:

And whoso standeth in this mission is appointed to be a judge in Israel, like as it was in ancient days, to divide the lands of the heritage of God unto his children;

And to judge his people by the testimony of the just, and by the assistance of his counselors, according to the laws of the kingdom which are given by the prophets of God. (D & C 58:17-18.)

There have been eight Presiding Bishops since the restoration of the gospel. There have been eight first counselors, one of whom became the Presiding Bishop. Of the twelve second counselors, five became first counselors.

ON FEBRUARY 4, 1831, AN unexpected development in Church organization took place. The Prophet Joseph received a revelation in which Edward Partridge was called from his business to be the first Bishop to the Church. He was well-qualified by experience and native ability to fill the position and held the office until his death in 1840.

It was made known by the Lord that other bishops would be chosen in addition to Bishop Partridge. On December 4, 1831, Newel K. Whitney was called and appointed as bishop of Kirtland. His experience in merchandising and in business affairs generally qualified him for this important position. He became the Presiding Bishop, being sustained at the April Conference of 1847, which position he held until his death in 1850.

The third Presiding Bishop of the Church was Edward Hunter. He, too, had proved his business acumen. He had been a staunch defender of the faith and a personal friend of the Prophet Joseph Smith. He had made enormous contributions to the Church at a time when they were sorely needed. He served as a bishop in the Nauvoo Fifth Ward, the Winter Quarters Seventh Ward, the South Fort Ward, and the Thirteenth Ward of Salt Lake City. He was called by the First Presidency to go to the Mis-

souri River and supervise the emigration of the poor Saints to the Salt Lake Valley. His business and organizational ability, his sense of justice, and his experience as a bishop especially qualified him to succeed his very dear friend Bishop Whitney as the Presiding Bishop. During his administration he placed great emphasis upon the payment of tithing and offerings. He was sustained as Presiding Bishop on April 7, 1856, and remained in office until his death on October 16, 1883.

Bishop William B. Preston succeeded Bishop Hunter as Presiding Bishop. He was set apart on April 6, 1884, and remained in that office until shortly before his death on August 2, 1908. Bishop Preston's experience was rugged and practical and fitted him for the great responsibilities of directing the Aaronic Priesthood and handling the temporal affairs of the Church. He served as the first bishop of Logan, which community he helped to colonize. He also became president of Cache Stake.

Bishop Charles W. Nibley was ordained a bishop and set apart as Presiding Bishop on December 11, 1907. He was an excellent financier and businessman, having had experience in organizing and operating lumber, railroad, and sugar companies. He was taken from the office of Presiding Bishop to become the Second Counselor to President Heber J. Grant on May 28, 1925.

The sixth Presiding Bishop was Sylvester Q. Cannon. He was ordained and set apart on June 4, 1925, and served in office until called as an associate member of the Council of the Twelve on April 14, 1938. He was a man of great faith and was devoted to the Church and its growth. During his administration emphasis was given to accounting for the record and activity of the members of the Church.

Bishop LeGrand Richards was set apart as Presiding Bishop on April 14, 1938. He was called to be an apostle and released as Presiding Bishop on April 6, 1952. He had been a successful businessman before his call to be Presiding Bishop. He had served as bishop of three wards,

missionary in two missions, president of Hollywood Stake, and president of the Netherlands and Southern States missions. During his term of office, chapels and other Church buildings were built on an unprecedented scale. An organized program for senior members of the Aaronic Priesthood came into being. New emphasis was placed upon attendance at Sacrament meeting. Greater stress was laid upon the ward teaching visits as a means of increasing spirituality in the Church.

The eighth and present Presiding Bishop is Joseph L. Wirthlin. He was set apart as Presiding Bishop on April 10, 1952, having previously served as first and second counselor to Bishop Richards. Percentages of attendance at priesthood and Sacrament meetings have reached a new high under the guidance of the present Presiding Bishopric. Tithing records are at an all-time peak. The percentage of families visited by ward teachers is greater than ever before.

With the approval of the First Presidency, the present administration has brought about a change in the age schedule for ordination in the Aaronic Priesthood. The senior members of the Aaronic Priesthood have been organized into functional quorums or groups.

Bishop Wirthlin has called two outstanding spiritual and business leaders, Bishop Thorpe B. Isaacson and Bishop Carl W. Buehner, as his first and second counselors, respectively.

Bishop Wirthlin and his counselors love the boys and men over whom they preside as the presidency of the Aaronic Priesthood. Their collective effort has given great impetus to the programs they are called to direct. They put the Lord's work first and give freely of their time and means for the building of the kingdom of God. They seek his counsel in the judgments they are called to render. They are subject in all things to the presiding authority of the First Presidency and solicit the co-operation of all organizations and all members in strengthening the Church and preparing for the establishment upon earth of the kingdom of heaven.

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WAS TEN YEARS OLD that spring, and just "aching" to get away from the city to revel in the glow of the good old Wyoming hills, where I had spent the summers since I was a year old; and when a boy wants a thing, with his whole heart, there is always great strength in his pleadings. I think that his conviction makes his voice more earnest, and if the object to be won is not positively unattainable, he will surely win it.

And so it was with me. Near the middle of April, after a long, cold winter of hibernation, I was fairly wild to get away from home. The morning we were expecting to leave, in our covered wagon, with my little buckskin pony, happened to be cloudy, not exactly storm-threatening, simply a sorry sky.

I remember arising very early, after a night of restlessness, to feed our animals, and then spending nearly an hour caring for my own mount. When I finally got the saddle on her back, I gazed upon the animal with an indescribable pride. I was happy.

With this feeling of utter joy, I skipped into the house. I had only entered, however, when a remark from father came to my ear: "I think we should not start today; the sky is very threatening, to venture on so long a trip into the mountains."

There was a great fall in stocks. Instantly my throat was blocked, and I wanted to cry. To delay our expedition for even one day, after the anticipation I had endured, was most repugnant to me. But after a moment's struggle, I braced myself, and the way I talked, gestured, and argued that the sun would shine by noon, and that there was no use in being bluffed by a cloudy sky, would have made any jury swerve. My father was no easy man to persuade, but finally he gave the word to go.

Father and I were to go, at this

time, and when summer came, the family should come and live in the old log cabin that stood just below the quaking-aspen grove. My father was a sheepman of no great possessions, and in the springtime, when lambs came to make work for extra men, he managed to do a great deal of the extra work himself, and thus save expenses. Although I was young, he felt that I could go out, and "catch on" a little.

As I rode out of the gate, after having bidden my mother an affectionate farewell, I felt exceedingly proud. For the first time in my life, I was sitting in a man's saddle, with the stirrups just the right length. No cushion, however soft, could have compared with the smooth, strong seat of that saddle. Then, as a departing token, I straightened myself in the stirrups, waved my hat, and gave the signal to go on. She did go, the little buckskin, and the cut of the morning air was like life anew.

The distance was just five miles to the mouth of the canyon, which penetrated the Wasatch. In less than an hour we were hidden from the sight of our home by those giant hills on either side. But I did not think of home. The magnitude of nature held my mind.

At noon we stopped in a dell of the mountains, having traveled just sixteen miles. While we were eating our lunch, the first drop of rain fell, and I could see a look of worriment spread over my father's face. Still I persisted in saying within myself that I could see blue spots in the sky and that the clouds would soon blow

COYOTES--A Tale

From THE IMPROVEMENT ERA, 9:215E. (January 1906.)

away. The afternoon, however, saw a steady increase in the downfall, with our road a steeper grade. I stayed on my horse and got a good soaking. Not until we were making our way through the half-thawed drifts of old snow that capped the summit of this divide did I assent to my father's wish, and climb into the wagon. Certainly we were surrounded by conditions that would have destroyed the courage of any boy, and it seems strange to me since that I did not think for a moment we were in despair. The reason, of course, was that I looked ahead to a place—a paradise to me. I saw only the sun, shining upon this land ahead.

The descent into East Canyon was rough and steep, but the distance was comparatively short. We were given the privilege of making a bed in an old barn, that evening, where the water dripped on us all night. The next morning I was as full of hope as ever, and still anxious to get on. That day we had snow, and for three days it continued to fall, until we were forced to stop for a time at an inn, about halfway through Chalk Canyon. When we started again, there were nearly eighteen inches of snow on the level, and drifts in every hollow, causing us great struggle to get the wagon along.

We decided, after the first night,



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of the Hills

by Charles Herman

that it would be impossible to take the wagon farther, so we took the front wheels off, and made a mountain cart. On this we placed only mere necessities, and began once more our heavy journey. In this manner we pushed along over some seven miles of the eighteen that remained of our trip. Here we got stuck in a bank of snow, and all efforts to extricate ourselves proved futile.

But there is always a way, so Father says, and I believe him. We unhitched our team, and prepared to move on horseback. We limited our pack to the bedding and a little flour. We had now crossed the Wyoming line and were entering the sheep country, the place chosen by flockmasters for lambing ground, because of its location near the summer ranges and its comparative protection. This country was a basin about seven miles in width. Nowhere could one see an outlet. To the west and south towered a range of mountains covered with a heavy growth of timber. The canyon through which we had just emerged penetrated this great wall, but all traces of the outlet were obliterated by the peculiar formation of the foothills. A ridge, almost perpendicular, rising nearly five hundred feet, formed the basin's rim to the east and north. Thus surrounded, one could easily appreciate the name Basin.

Over the hills and hollows, now made almost level by the drifted snow, roamed hundreds of wild horses, who devoured a goodly share of the grass, and were, therefore, much hated by the sheepmen.

But on our entire journey we had neither heard nor seen a trace of these wild animals or any others. As we began our journey anew, a faint howl, away in the distance, broke the silence and greeted our ears. It was followed by another, until we realized that the country was swarming with

coyotes, made ravenous and desperate through the long storm. The heavy snow had hindered the movements of everything. The smaller animals, which form the food of these creatures, had not emerged from their winter's sleep. The sheep were also held back by the storms.

Our progress became more and more impeded. It was almost impossible to pick our way between snowdrifts, and, consequently, we were often floundering in one of these traps of nature. When we did get into such a predicament, the only thing we could do was to dismount and lead the animals through. This fell to my lot; but as I was light, the crust of the snow held me up.

My father was a cripple, having lost a limb in an accident when very young, and he was now using a crutch. How to get through was to him a serious problem. At the first step, his crutch sank almost to his shoulder, and he fell on to his face. But where there is a will there is a way. My father, therefore, lay down on the snow, and often rolled over, hundreds and hundreds of yards on that miserable day. Many times since, I have wondered how he could have had the fortitude.

I now fully comprehended the condition to which we were reduced, and my heart completely gave way. Almost simultaneously with the sinking of my spirits, a fog began to settle gradually over us, until we were enveloped in a great water-spent cloud, and all trace of landmark or direction was gone. We were lost! No use to wander and fatigue ourselves under such conditions. On the next piece of earth we touched, we did the only thing possible—stood still!

The maudlin yelp of the thievish coyotes continued, growing louder and louder! While we were moving, our minds were too much occupied with other things to notice their approach, but now that we were standing still, we heard nothing but their awful music. Cut off from the world, bound hand and foot, it seemed to me that matters could not be worse. Sitting on our horses' backs, we could scarcely see a foot from their heads, owing to the thickness of the fog.

I know not what Father thought, but for myself, I was sorely afraid. I could not control my sobs! To be candid, I lost all hope. I expected to die. My dear father's presence was my only relief, and I rode up very close to him.

The yelping was all around us. Father looked at me and said: "Be brave, my boy; you're safe!" How could I doubt him? But those howls spelled death to my child's mind.

Once during that awful period, when the howling seemed to cease for a moment, I thought of the morning we left, and seemed to realize that I was the cause of all this. Surely my youthful enthusiasm had proved of less worth than my father's judgment. "O," I cried, my spirit broken, "God save us!" The prayer, taught me by my mother, came to my heart, and I felt better: I ceased sobbing.

Imagine the situation! Two mortals imprisoned by nature, and surrounded by evil spirits, for I really believe that nothing can be so suggestive of the uncanny evil as the howl of one of these slinking creatures! We could not see them, notwithstanding the strong evidence of their presence. Oh, it was frightful! I know my father felt it, yet he may not have dreaded death as I. Be that as it may, he clutched his crutch, as if all he asked for was a fair chance.

Sitting thus, it seemed for hours, the discordant melody appeared to be the utterances of the wall around us. Closer and closer it came. The horse that we were leading at length gave a fearful snort, whirled around, threw off the quilts we had placed on his back, then dashed out into the oblivion of the fog. All we could hear was the clink of his harness, with now and then a frightened whinny, which brought our horses' ears to the alert.

A moment later, a black demon came rushing towards us and jumped at my horse's head. As the beast dropped to the ground again, father leaned forward and struck it fairly on the head with the crutch. It fell on its side and twisted a moment, then struggled to its feet again, and staggered out to its invisible comrades.

(Continued on page 858)

The Christ Child Is Born

(Continued from page 817)

in Hebron, about one hundred miles from Nazareth, and seventeen miles south of Jerusalem. This would be by the shortest route, through Samaria. If, because of the Jewish hatred for the Samaritans this land was to be avoided, Mary might have crossed the Jordan River and traveled through the land of Perea. At Bethabara she would have recrossed the river at or near the place where Joshua and the children of Israel entered the Holy Land twelve hundred years earlier. After reaching Jericho it would have been but half-a-day's journey to the holy city of Jerusalem. A third road would have taken her along the shores of the Mediterranean Sea, then over the mountains of Ephraim. No matter what the route, it seems safe to assume that she went the fastest possible way.

And when she met her cousin, what a time of rejoicing they must have had! These were good and righteous people, both of the tribe of Levi, and kept all of the commandments of God. Mary was glad to be with them.

Elisabeth, too, had a marvelous story to tell. Zacharias, a descendant of Aaron, was a priest, and at given intervals he spent time in the temple at Jerusalem performing the functions of his office. Much to his joy a few months before Mary's visit he had been chosen by lot to perform an holy ordinance burning incense in the temple at Jerusalem. This ordinance, which was a symbol of Israel's prayers to God, was so sacred that no priest was permitted to do it more than once. On the day appointed, after the assisting priest had placed the hot coals on the altar in the Holy Place, Zacharias was left alone to pour on the incense and offer the accompanying prayer. In the outer court, separated by a veil, those who had come to worship also offered their prayers to God.

As the ordinance was being performed a wondrous thing happened! An angel appeared, and stood on the right side of the golden altar. Mary could understand how Zacharias might have been frightened, even as she had been when this same messenger had come to her. And how familiar the words of the angel must have sounded when she heard them

repeated. He had said: "Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John."

"And thou shalt have joy and gladness; and many shall rejoice at his birth."

"For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb."

"And many of the children of Israel shall he turn to the Lord their God."

"And he shall go before him in the spirit and power of Elias. . ."

It is easy to understand why Zacharias wondered if this were a real angel and if his words would actually come to pass. In the first place the priests of Israel had not seen an angel, nor had any direct communication with God for many years. Then, too, both he and his wife were old. How could they have a son?

When he asked the angel, "Whereby shall I know this? for I am an old man and my wife well stricken in years," the angel answered,

"I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings."

"And, behold, thou shalt be dumb, and not able to speak, until that day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season."

After Zacharias' service in the temple was completed, he returned home and doubtless communicated his marvelous experience through writing and signs, to his devoted wife. At the time of Mary's visit he still could not speak.

Elisabeth must have known that the Messiah would soon be born, for the angel had told Zacharias that their son was to be a forerunner of him. And as Mary unfolded her story the Holy Ghost testified to Elisabeth that this, her young cousin, was to be the mother of the Lord. She said: "Blessed art thou among women, and blessed is the fruit of thy womb." She was thrilled beyond measure that Mary had come to visit her.

Mary's response was a beautiful

song of praise and thanksgiving that since has been set to music and is sung in many churches.

For about three months Mary stayed with her cousin. The records do not tell us whether or not Mary was still in Judea when Elisabeth gave birth to her son, but it is pleasant to think that she was. At any rate, eight days after the boy was born, the relatives came, according to custom, and began calling the boy "Zacharias," after his father, but Elisabeth said that the name must be John, "the gift of Jehovah." The relatives objected, saying that the name John had never been used in the family. The father settled the matter by writing on a tablet, "His name is John." Immediately Zacharias regained his voice, and being filled with the Holy Ghost, prophesied and praised the Lord.

"And they marvelled, all."

Mary must have returned to her home in Nazareth with much foreboding. What would she tell her friends and family? Should she tell Joseph? And if she did, would he believe her? It took a great deal of courage to return. Still there was nothing else to do.

Being espoused to a man among the Jews in those days was more than what we know as an engagement. In some ways it was as binding as marriage itself, and required formal proceedings to end it. When Joseph learned that Mary was going to have a child he considered ending his relationship with her in the least embarrassing way, until an angel appeared to him in a dream saying: "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost."

"And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."

What joy must have surged through Mary's soul when Joseph took her home with him to be his wife. What a comfort that the Lord had sent an angel to him, too, and now he knew her great secret and could share her unspeakable joys. How wonderful that this man who now was her husband was so willing to become the legal father of her baby and relieve her of any shame that might otherwise have come upon her!

(Continued on page 836)

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The Christ Child Is Born

(Continued from page 834)

MONTHS HAD PASSED, and the time was near at hand for the baby to be born. What thoughts must have gone through Mary's mind as she trudged along those last few long miles as they approached the wonderful old city of Bethlehem! Perhaps she remembered that many years before her ancestor, Jacob, who became Israel, the father of the Twelve Tribes, once traveled this very road with his family. As he neared the city of Bethlehem the time arrived for his beloved wife, Rachel, to give birth to a child. And near this very city she died while bringing her baby into the world. Perhaps Mary wondered if she, too, would remain in Bethlehem in a stone tomb, as Rachel had.

Surely she thought of King David, who had been born here and who as a boy had wandered the nearby hills, tending his father's flocks. And in this "city of David," while still a lad he had been anointed by the great prophet Samuel to be king of Israel. How appropriate that her son would be born here. She must have known that the Prophet Micah had named this city as the birthplace of the Messiah.

The last mile must have been the hardest. Perhaps night had overtaken them, and it is likely that they were the last travelers on the road. How long seemed the steep hill that led into the city and to the inn where they hoped to find rest.

But alas, the inn was crowded with travelers, and so this royal couple found refuge in a stable where the animals were kept. Tradition points to a cave as the sacred spot, and this is entirely possible as there are numerous caves in the limestone hills around the city, and they were used to house animals.

Just where the place was and whether it was a cave or a building are not important to us. The simple truth is that Joseph and Mary found accommodations in the very humblest of circumstances.

And here the Christ Child was born!

What a glorious night! How blessed were the peoples of all creation! Never had the world witnessed an event as important and momentous. The Son of God, the Creator of

(Concluded on page 838)

THE IMPROVEMENT ERA

Step Up to a *New* JOHN DEERE TRACTOR and Enjoy Power Farming at Its Modern Best



The new John Deere "620" Tractor working with a new, full-size integral 4-bottom plow.

New power to turn out more work per day . . . new economy to cut costs in every way . . . new adaptability to handle more jobs more conveniently than ever before . . . new ease of handling to save muscle and relieve fatigue in the field—that's the story in a nutshell of the advantages you'll enjoy with a new John Deere "520," "620," or "720" Tractor.

Just look how a John Deere fills the bill on every job. New, more powerful engines provide the heavy-duty lugging power you need at tillage time . . . new *Custom Powr-Trol* offers you a choice of single lift, delayed lift, or selective lift for easier, faster, better work with cultivators and a wide variety of other integral tools . . . the new Independent Power Take-Off and the 1½ mph "creeper" gear team up to handle power-driven equipment efficiently in heavy crops. The versatile new John Deere Universal 3-Point Hitch, featuring exclusive Load-and-Depth Control brings you modern "pick up and go" farming the year-round. Advanced Power Steering, new Float-Ride Seat, exclusive Roll-O-Matic "Knee-Action" front wheels—these are just a few of many other features available. See your John Deere dealer soon and drive a new "520," "620," or "720" Tractor.



NEW 3-PLOW 520 SERIES

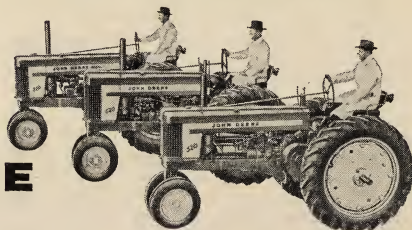
Full 3-plow tractors available with gasoline or LP-Gas engines and a variety of front-wheel assemblies. Developed approximately 36 belt h.p. in factory tests on gasoline.

NEW 4-PLOW 620 SERIES

Heavy-duty general-purpose and standard tractors which developed approximately 48 belt h.p. in factory tests on gasoline. Also available with LP-Gas engine.

NEW 5-PLOW 720 SERIES

General-purpose and standard models with choice of gasoline, LP-Gas, or Diesel engine. Developed approximately 58 belt h.p. in factory tests on gasoline.



JOHN DEERE

MOLINE, ILLINOIS

The Christ Child Is Born

(Concluded from page 836)

the earth, had come to earth in the form of this little mortal babe, to be its teacher and Savior!

How Mary must have wondered as she held that precious little bundle close to her. Undoubtedly she did not know the full significance of what was happening, for she could not have understood the fulness of the great plan of salvation.

It is interesting to note that in the Bible only a few brief verses are devoted to the great happenings of this most holy of all nights. Yet these are among the sweetest and the greatest words that have ever been writ-

ten. They can easily be committed to memory in a short time. Such a great treasure should be in our hearts and minds so we can recall it often:

"And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

"And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest, and on earth peace, good will toward men."

(Next Month: The Child Grows)

Relief Society of the Church of Jesus Christ of Latter-day Saints

(Concluded from page 799)

THE SOCIETY has always encouraged music, both congregational and choral singing. Almost every local Society now has a chorus of singing mothers which provides music for special gatherings. Great cultural uplift and a moving power for good are expressed in this vast army of singing women.

The educational, cultural, and welfare activities of the Society have a marked influence upon the lives and characters of Relief Society members, broadening their outlooks, deepening their appreciations, developing their talents, increasing their abilities, and enlarging their souls. It makes of them happy, well-adjusted women, who live purposeful and useful lives.

At various periods throughout its history, Relief Society has engaged in special activities important to the time; for example, in the early days the sisters erected Relief Society halls, promoted home industry, engaged in sericulture and grain saving. The early Relief Society leaders were active supporters and effective, conspicuous figures in the National Woman Suffrage movement, and Relief Society sent delegates regularly to the National Suffrage conventions to lend support to this great cause. Latter-day Saint women rejoiced with other women of America when complete suffrage was given to women citizens of the United States on August 29, 1920.

In 1891 Relief Society, with the advice of President Wilford Woodruff,

became a charter member of the National Council of Women. It still continues as a member of this council, through which it enjoys affiliation with the International Council of Women.

THE WOMEN of the Church have published a magazine since 1872. *The Woman's Exponent*, the first publication owned and printed by Latter-day Saint women and the second woman's publication west of the Mississippi River, was first issued June 1, 1872. *The Exponent* ceased publication in 1914 and was succeeded by the *Relief Society Magazine*, a monthly periodical which continues to serve the Society as its official publication.

Relief Society is now growing rapidly in size and influence. According to the 1955 annual report, there are at the present time 223 stake and 42 mission organizations, with a total of 3,736 local Societies. There are 163,513 members enrolled in the Society. During 1955 there were 2,797,264 visits made to the homes by 65,512 visiting teachers. There were

13,462 class leaders engaged in teaching the courses of study. Compassionate welfare services showed a marked increase in 1955 with 247,878 visits to the sick and homebound and 25,510 full days' care of the sick. Countless hours of service were given by Relief Society women on Church welfare projects, and 11,093 visits were made by Relief Society presidents to families in need, under the direction of the bishops.

Relief Society has realized the fulfillment of a dream of Relief Society sisters of the past as well as the present—the dedication of a Relief Society building in Salt Lake City. With the approval of the First Presidency of the Church and the sustaining vote of the Relief Society members in attendance at the annual general conference of the Society, October 4, 1945, the erection of the building was officially sanctioned. The building, which is now completed, will house the general offices of the Society; it will stand as a memorial to the enlightened concept of the Prophet Joseph Smith when he inaugurated by divine inspiration this ennobling work for women; it will be a symbol to all people of the lofty position accorded the faithful daughters of our Heavenly Father in the gospel plan.

Relief Society was divinely inspired and is a greatly blessed organization for women, being organized under the priesthood and after a pattern of the priesthood—the only woman's society so organized in the world today.

INDIAN SHUTTLE SONG

By Lael W. Hill

NOW SCARLET leaves
And goldily ripened sheaves
Are woven through days
Brown with pignon nuts, and grays
Of early dusk, designed with care
To be a blanket for autumnal prayer.

put **YOURSELF** in this picture...



This is really living—in a great big way. Luxurious surroundings . . . smart, colorful styling . . . large dome windows and restful divan seats placed at an angle for easier viewing . . . superb accommodations . . . and fine, fresh, appetizing food!

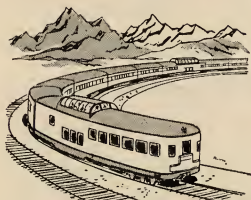
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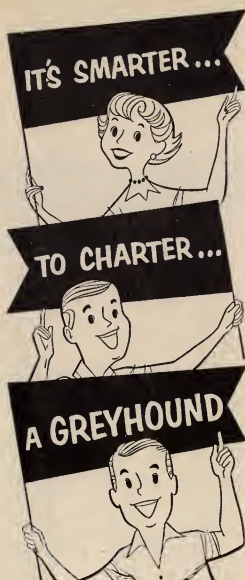
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54 P. O. PLACE
SALT LAKE CITY, UTAH

"Truly the light is sweet..."

Richard L. Evans

THERE IS IN Ecclesiastes, a significant short sentence that suggests a subject: "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun."¹ "Truly the light is sweet"—and if one need any convincing of it, he need only wrestle with problems, with worries, in the doubt and discouragement that sometimes come with darkness. "Truly the light is sweet"—and one lesson we all have to learn is to wait at times for the light—to wait for the light in making decisions, to wait for the light in appraising the seriousness of symptoms, to wait for the light in assessing any situation—for darkness can and does distort. All people have their problems and perhaps almost all people have periods of despondency of spirit—when the weight and the worry seem almost more than they can carry. And usually the same problems seem heavier in darkness than they do in daylight. In darkness, problems have a way of becoming confused. In darkness symptoms have a way of magnifying themselves. In darkness our judgment may be distorted in many matters. When our loved ones—our children—are overdue at night, the things we sometimes think could have occurred can cause acute mental and emotional distress. Darkness quickens morbid imaginings and sometimes makes unsolved problems seem unsolvable. Nighttime has its place. It has its own kind of quiet, its covering quality, its time for sleep and for the renewing of energies for the next day. But when worries become intermixed with the dark imaginings of night, sleep leaves, and so does peace; and so sometimes does faith—and anguish enters in. Whatever else its uses, whatever else can be said for the darkness of night, decisions should not be dictated by darkness. And in times of sorrow, in times of despair and despondency, we should hold on in faith, from hour to hour, if need be, and wait for the light to return—and make no commitments in the distortion of darkness. "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." Both in the confidence of youth, and in the caution and discouragement of more maturity, light must be an element in all safe thinking, in all safe decisions.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, AUGUST 26, 1956

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¹Ecclesiastes 11:7.

THE DAY WITHDRAWS

By Laban Thomas Johnston

THE cooling shades have spread like liquid stains
Across the fields. Only the rock-rimmed wall

That guards the east horizon now retains
The yellow robe a morning sun let fall.
The breeze no longer stirs to liquefy
The heavy-headed wheat. Dull lamps are showing.

From distant heights the quail cock sends
his cry,

And in their stalls the unmilked cows are
lowing.

These sounds have made the twilight hour
complete.
And now the droning scythe is strangely
bushed,
Even the yellow leaves beneath our feet
Whisper their vain protest at being crushed,
For one enchanted moment night must
pause
While leisurely the outworn day with-
draws.

THE IMPROVEMENT ERA

The mine with nine lives



Kennecott's Bingham Mine was established in 1904 on a revolutionary principle—mass mining and processing of low grade ore. Many mining men scoffed at working with 2% ore. Despite this, a new mine was born.

But even 2% ore didn't last long. In 10 years the copper content of the ore was down to 1½%. In 20 years it dropped to 1%. Today, Kennecott is mining ore that averages only 82 hundredths of one per cent.

By standards of the past, the Bingham Mine should have died many times. But like the cat with nine lives, it's still very much alive. It continues to be the greatest copper mine in the world, producing

about a quarter of the nation's newly mined copper.

Through the years, new methods, greater efficiency and better equipment have turned into ore, millions of tons of material that was once waste. The life of the mine has been lengthened.

Kennecott continues to try to lengthen the mine's life by practicing good conservation. Research projects seek methods for recovering more copper from low grade ore—millions of dollars are plowed back into the business for new and better equipment.

Lengthening the life of the Bingham Mine means a longer life for the benefits of Kennecott's operations that help bring prosperity to our entire state.

**Utah Copper
Division**



Kennecott Copper Corporation

"A Good Neighbor Helping to Build a Better Utah"

From a Little Rock Church to the World

(Concluded from page 807)

dren attending Primary in the stakes and 5,567 in the missions. Serving as teachers are 42,071 devoted women.

One hundred forty-nine stakes and seven missions have Cub packs. Of the 12,741 eleven-year-old boys in the Church, eighty-eight percent are taking their first year of scouting in the Guide patrols.

The objectives of the Primary are:

1. To teach the children to pray.
2. To prepare children for baptism and membership in the Church.
3. To teach the gospel effectively and in an interesting way.
4. To prepare girls for home building.
5. To prepare boys to receive the priesthood.

The Primary has always considered the responsibility of preparing the boys to receive the Aaronic Priesthood one of its most sacred trusts.

Speaking at a Primary conference, Bishop Joseph L. Wirthlin said: "I bring you the heartfelt appreciation of the Presiding Bishopric, and all the bishoprics of the Church, for the excellent work you are doing in preparing boys to receive the Aaronic Priesthood. This is the only auxiliary in the Church that has the specific assignment to prepare young men to receive the restored priesthood of the Lord Jesus Christ."

The Primary program is a logical development of the gospel plan on a level that a child can understand. During the first years of his life the seed of faith in God is planted in his heart. He is taught to pray. Then he is taught the importance of baptism and the story of the restoration. He studies the life of Christ, which is presented as an example for him to follow. Through a study of the Articles of Faith the boys and girls are given a foundation of what the Church believes.

Officers and teachers need the cooperation of parents if the Primary is to fulfil its purposes successfully. Parent-Primary partnership is essential. The Primary can only supplement the teachings of the home.

TO STRENGTHEN the Primary-parent relationship and to provide recreation for the boys and girls, various activities have been included in the program. In January, the "Daddy Date" is a high light in the lives of

the girls and their fathers. During national Scout week in February, Guides have a fun night with their dads. The Home Builder Holiday in June affords a get-together for the Larks, Bluebirds, Seagulls, and their mothers. July is the anniversary month of the Trail Builder program. To celebrate, a Fun-da-lay is held. The parents join in the frolic and get better acquainted with their sons.

To answer a long-felt need, the Primary has instigated a program to promote reverence. Throughout the year standards are introduced, and the children are encouraged to make them a part of their daily lives. They are taught to honor their Heavenly Father, to respect the house of the Lord, to obey their parents and leaders, and to be kind to their friends. Each standard is emphasized with a verse of scripture which the children memorize; for example, the standard for September and October 1956, was: Reverence for our Heavenly Father. The scripture was: "The Lord our God will we serve, and his voice will we obey." (Joshua 24:24.)

Elder Hugh B. Brown says: "Reverence is an attitude of heart and mind expressed in conduct." The Primary wants all children to get this attitude. True reverence entails communion with our Heavenly Father, feeling his nearness, having his Spirit.

The *Children's Friend* is published by the Primary Association and is the voice of the Church to the children. This magazine has grown from a few hundred subscriptions to a circula-

tion of over 105,000. Today it is given a top rating among children's magazines.

One of the most important projects sponsored by the Primary Association is the Primary Children's Hospital. The first hospital was opened and dedicated by President Heber J. Grant in 1922. The beautiful, modern structure used today was occupied by the patients February 12 and dedicated March 2, 1952, by President McKay. The objective of the hospital is to help children who can be cured or rehabilitated to become normal, useful citizens. The hospital serves any eligible child under twelve years of age without regard to race, color, or creed. Children come from all parts of the United States, Canada, Hawaii, and Mexico. At the present time there is a young patient from Tonga.

The Primary Children's Hospital admitted seven hundred thirty-three patients in 1955, and there were 2,456 outpatient visits. During the first seven months of this year, 506 children have been admitted, and there have been 1,690 outpatient visits.

Although the Primary program has undergone many phases of development in its seventy-eight years of growth, never have the ideals and purposes for which it was organized been forgotten. Teaching the gospel of Jesus Christ to boys and girls has always been the motivating force, and those who have inaugurated changes have done so confident that the change would be a means of better achieving the Primary objectives.

The Young Women's Mutual Improvement Association

(Continued from page 805)

among young Latter-day Saint its stamp on the organization to make women. To enumerate all of the accomplishments, would be wearying even if it were possible to do so, but each year has brought additional inspiration to make the program better suited and more enjoyable to the young women of the Church.

Sister Elmina S. Taylor was the first general president of the YWMA, serving in that capacity from June 19, 1880, until her passing, December 6, 1904. Hers was the phenomenal task of organizing the auxiliary throughout the Church. One of the

difficult tasks was encouraging the women to assume their positions before the public. On one occasion she instructed the officers, "When young lady officers are asked to preside or sit on the stand, they should accept such invitation, no matter if it be a trial." That it was a trial is clearly evidenced throughout the early days of YWMA. Gifted as these women were, they felt that their specific qualifications did not prepare them for public appearances.

Martha Home Tingey was the second general president and was followed by Ruth May Fox, who was

(Concluded on page 844)

THE IMPROVEMENT ERA

Your Savings Account has a big job to do!



higher earnings mean bigger dividends in family happiness!

In any average family there are a lot of dreams to be fulfilled and the family savings account is usually called upon to do the job. It stands to reason that higher earnings now will help your family realize its dreams sooner. You can earn more with safety, too; 37 years of continuous service is good evidence that your money is safely and wisely invested.

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AND LOAN ASSOCIATION

NINTH AND JEFFERSON — BOISE, IDAHO

The Young Women's Mutual Improvement Association

(Concluded from page 842)

succeeded by Lucy Grant Cannon, whom I followed as general president. Each of the presidents put uppermost in her position the calling to help build lives of lasting happiness among the girls with whom they labored.

The YWMA has been carried forward by the valiant work of the countless thousands of officers and teachers in the wards and stakes who take the manuals and handbooks and translate them into living words of truth. Not enough can be said of the diligence and faith of these workers at the grass roots of the association. They seek out the lost; they interest the weak; they bring back to activity the inactive.

If there is anything that should be said of the administration of the past

eight years, it is that the dream of the current presidency—that the YWMA must account for every girl in ward from the ages of 12 to 18 inclusive—has been realized. When this assignment was turned to the presidency, the “girls’ program” was formulated, which actually is the YWMA. This program has prodded each class leader and each YWMA officer to account for every girl in each class in the ward. It has been a source of the keenest satisfaction that we have evolved plans whereby each girl in every ward and stake is accounted for. The stakes have been impressed with the necessity of encouraging the girls in their attendance, not only at YWMA, but also at Sacrament meeting and at Sunday School.

The Young Men's Mutual Improvement Association

(Concluded from page 803)

Young Men's and Young Ladies' Mutual Improvement Associations of the Latter-day Saints.” Elder Wells was at the helm of this valuable magazine for the seventeen years of its existence, the last issue of *The Contributor* being October 1896. Then for a year the YWMA had no magazine. In November 1897, *THE IMPROVEMENT ERA* began publication, with Joseph F. Smith and B. H. Roberts as editors, and Heber J. Grant as business manager. The ERA has always had a member of the First Presidency as its editor, and since 1901, the President of the Church has been so designated. Beginning in November 1929, the ERA was combined with the *Young Woman's Journal*, a publication that had served the Young Women's Mutual since 1889. Since that time the ERA has served the Church, as well as the Mutuals, as a general magazine.

An early activity of the YWMA was the calling of full-time missionaries who went from community to community, laboring with young men, striving with and encouraging them to do better. Elder George Albert Smith, later an apostle, general superintendent of the YWMA, and President of the Church, filled his first call to the mission field in just that way.

The YWMA and the Church have

an enviable record in the field of scouting. After careful investigation, beginning in 1910, we applied for a charter. The charter is dated May 21, 1913, and is the first charter granted by the Boy Scouts of America to a church sponsored organization. The percentage of LDS boys who are trained in scouting is consistently high.

Since the end of World War II America has been appalled by this thing called juvenile delinquency. Still, thinking persons everywhere know that it is just a small portion of the youth of today who are giving the rest the bad name. In the slightly more than a decade since the end of World War II, our YWMA has grown phenomenally with the Church as it has worked with the youth, adding to its program a variety of activities, such as junior basketball, volleyball, and track tournaments. On August 31, 1945, YWMA enrolment was 49,367; today it is 158,619.

So the YWMA has grown from humble beginnings to its present position. It is true that an organization is effective only as it touches the lives of individuals, and we believe that we have touched the lives of many individuals for good. Every worker who has caught the spirit of YWMA can bear testimony to that. But statistics are interesting, and here are some of our latest statistics: enrolment,

A second desire of the current presidency has been to provide every girl with a camping experience. Each succeeding year has seen greater participation in this activity. During the 1956 season approximately 26,000 members of the YWMA have had the thrill of attending camp.

I cannot close this brief article on the YWMA without bearing testimony to the wonderful work of my predecessors in the organization and expressing gratitude to my counselors and associates for the work that they do continually to help bring the daughters of Zion safely back to our Heavenly Father.

The inspiration behind the YWMA is daily demonstrated in the lives of the young daughters of Zion who are led in paths of righteousness toward eternal joy through its spiritualized program of lesson work and recreation.

158,619; participating in drama, 53,871*; participating in vocal music, 84,283*; participating in instrumental music, 13,211*; participating in basketball, approximately 26,000; participating in volleyball, approximately 8,250; participating in softball, approximately 25,100; gold and green balls, 1,513*; ward dances on MIA nights, 9,767*; ward dances other nights, 1,394*; ward speech contests, 1,174*; participating in speech contests, 5,735*; participating in speech (other than contests), 40,711.*

*Extensive research by many friends of the Mutual over a long period of years has brought to light the fact that there were many LDS organizations of young people formed before the YWMA was organized in 1875. Many of them no doubt contributed something to the first YWMA organization. An incomplete list of these organizations follows: In the days of the Prophet Joseph Smith, in January 1828 at Nauvoo, a “Young Gentlemen and Ladies’ Relief Society” was organized, and it is believed that the Prophet attended two and perhaps more of the meetings. Meeting with the Mutual general board in 1830, Elder Heber J. Grant said that the movement commenced as early as 1832. In 1834-35 Elder Lorenzo Snow had organized the Polytechnic Society. President Joseph F. Smith, once recalled in the ERA (October 1907) a letter he had recently received, indicating that in the fall of 1835, President Heber C. Kimball called George Gardner, a blacksmith near Mill Creek, to “take the lead and call to your assistance the best help you can find. Then I want you to hunt up all the young men in and around the Church Farm, Mill Creek, and Canyon Creek, and get them together at least once a week, and get them on their feet bearing testimony to the truth of the gospel.” Among the young men named by President Kimball as prospective members were John Smith and Joseph F. Smith, future Patriarch to the Church and President of the Church.

There was an organization in Springville, Utah, in the spring of 1866. In Salt Lake City were these organizations: Twentieth Ward, in the “Truth,” organized December 30, 1873; another popular society in the Sixteenth Ward; the Sixth Ward Instructive Association, organized in 1873; the “Truth,” Young Men's Literary Association, organized January 12, 1874; the Young Men's Association of the Thirtieth Ward, organized March 10, 1874. There had also been a society in the Fourteenth Ward several years earlier than these just named. And there were probably other ward organizations in Salt Lake City. On April 20, 1873, another similar organization was founded in Ogden, Utah, at the home of Elder Franklin D. Richards of the Council of the Twelve. Jointly with YWMA.

THE IMPROVEMENT ERA

New Standard plant foods help the West produce better meals at less cost



Broadcasting of Standard's new uniform chemically blended plant food by airplane can turn sparse hilly acres into rich pasture for livestock

RICHER SOIL means better crops, yet the West has never had enough soil-building fertilizer. To help meet farmers' needs, Standard opens a \$16 million plant next month which will produce petroleum-derived plant food* in pellet form for Western soils and crops.

This uniform blend of essential plant growth elements is so effective that 400 pounds on an acre of grassland often enables it to feed 3 to 5 times more livestock. On other crops, too, it increases profits per acre. With this better use of Western land, your family will get tastier, more nourishing meals for every budget dollar.

*One of many ORTHO PLANT FOODS, made and sold by Standard's wholly-owned subsidiary, California Spray-Chemical Corp.

Progress in the West means...



1956

**food production must increase
35% to feed the 26½ million
people who'll live here by 1965**



1965



STANDARD OIL COMPANY OF CALIFORNIA
puts petroleum progress to work for you

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SALT LAKE BRANCH OFFICE

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The Unified Church School System

(Continued from page 797)

important development was implemented by the late Elder Joseph F. Merrill of the Council of the Twelve, who was then Church Commissioner of Education. The first teacher was Thomas J. Yates.

This program, which started at Granite High School with 71 stu-

dents, has grown steadily into a vast program of 116 full-time and 236 part-time seminaries with 38,285 students in 1955-56. This movement has spread to every high school in the state of Utah, except two small ones, and throughout Idaho, Arizona, Nevada, Oregon, California, Washington, Hawaii, and Alberta, Can-

Independent People?

Richard L. Evans

IN ANY AREA of activity where two or more people participate, there sometimes comes the question as to whose part is most important—Whose service is most essential?—Who could get along best without the others? This question of comparative importance sometimes occurs in communities, in business and industry, in athletics, even in families, and in all organized activity. Fathers who come home tired from the duties of the day, could feel (and no doubt sometimes do) that theirs is the important part—and that what happens in the household is more or less a routine matter. But then sometimes the household becomes disorganized when the one who is most responsible for its activities is absent or ill—and the indispensable nature of the so-called routine tasks is soon and sharply in evidence. Or let the winner of the livelihood suddenly become ill or absent, and soon the importance of the part he plays is also sharply apparent. Sometimes children take things very much for granted—or may even feel that they are imposed upon. But later, with family obligations of their own, when they are faced firsthand with the problems from which parents have somewhat shielded them, they soon learn of the weight and the work that was carried by others for them—which once they were little aware of. Husbands and wives cannot safely suppose that the work of one is above that of the other, or that both do not, now and always, need each other. Nor can children or brothers and sisters. And so it is in all society. Innumerable people, most of whom we never know, provide for us comfort and safety, and innumerable essential services. Literally there is no such thing as an independent person—even if some of us sometimes act as if we were. All our lives have become so intertwined that the comparison of Paul is ever more impressed upon us, as being as true, or more so, as when first it was written some nineteen centuries ago: "For the body is not one member, but many. . . . And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. . . ." ¹ The fact is that the whole core and content of life is so dependent upon the performance of others that all of us need all of us, and all of us have need to be grateful for the services of all others.

"The Spoken Word"

FROM TEMPLE SQUARE

PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, SEPTEMBER 2, 1956

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¹1 Corinthians 12:14, 21.

ada, parts of Wyoming, Montana, Colorado, New Mexico, and Texas. Requests to start seminary classes have come from eastern seaboard and midwest states.

Last year the released-time classes were taught by 219 professionally certified and qualified teachers and there were also 353 part-time teachers—a total of 572—devoted to the religious education of youth. And they are more than teachers—associated closely with the spiritual life of young men and women, they become also their recreational directors and counselors in serious life problems.

The institutes on the college level had their inception in 1926 at Moscow, Idaho. There are now twenty full-time institutes, each of which has a separate building of its own and a full-time director. In addition there are thirteen part-time institutes and seventeen part-time teachers. The total enrolment in 1955-56 in Utah, Arizona, Idaho, California, Wyoming, Nevada, and Canada was 5,558. (See accompanying list.)

The program of the institutes consists of (1) formal classes in religion in which regular university standards of scholarship are maintained and for which college credit often is given; (2) a social program which includes student discussion groups, formal and informal parties, dancing, banquets, and other recreational features, most of which are sponsored by Lambda Delta Sigma chapters; (3) a regular worship program which in most institutes includes a ward or branch organization officered and taught by institute students, enabling them later to take over important positions in wards and stakes; (4) a counseling program in which college students are given personal consultation with religious counselors.

THE LARGEST single unit in the Church school system is Brigham Young University. It was established by a deed of trust signed in 1875 by President Brigham Young, who sent Dr. Karl G. Maeser, a German scholar and schoolmaster, to take over the academy. Brigham Young gave him these instructions as he departed for Provo:

“I want you to remember that you ought not to teach even the alphabet

(Continued on following page)

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The Unified Church School System

(Continued from preceding page)

or the multiplication tables without the spirit of God. That is all. God bless you. Good-bye."

Dr. Maeser started the school with twenty-nine pupils and guided it through nearly two decades of hardship.

The admonition of Brigham Young is carried out today as in the time of Dr. Maeser although the school has grown to national prominence with an annual cumulative enrolment of 10,675. More than half of these stu-

AS SUMMER GOES

By Ethelyn M. Kincher

THERE was a frost last night; the ivy vine is sagging on the wall its tendrils chose. A bush, by some deep infinite design, Has kept the thorn and cast away the rose. Now every tree takes on a gipsy dress: The wind sighs of the winter days to come; The sun has lost some of its warm caress, And fields are finished with the harvest's hum.

So now against the cold I lay my fire, And bring out memories to warm my heart. I will recall the spring and young desire, And columbines in summer's fairest art. These things endure as long as memory And cannot pass with seasons, transiently.

dents come from outside the state of Utah, and the source of students is just about co-extensive with the geography of the Church. The students represent most of the stakes of the Church, many missions, all of the states of the Union and twenty-nine foreign countries.

To teach the rapidly growing student body, BYU has increased its faculty to five hundred and is constructing buildings rapidly to meet the upsurge.

PARENTS AND YOUNG Latter-day Saints everywhere should consider the advantages of complete education as offered by the Unified Church School System in its schools or in the religion classes which supplement public schools. President J. Reuben Clark, Jr., from the pulpit at Brigham Young University, has pointed out that inspiration has gone hand in hand with hard work since the Church was brought forth by actual application of the admonition of James: "If any of you lack wisdom, let him ask of God. . . ."

THE IMPROVEMENT ERA

"This great promise, in measure a command, has been repeated over and over again by the Lord to us of this day," said President Clark. "He has never permitted us to forget it. It is basic to the whole plan of the restored gospel. It means that God still speaks to men in pulpits, before altars, in laboratories, in workshops, in plowed fields, in the bowels of the earth, on the mountain heights, in our secret chambers of prayer—wherever men move and work and search, there he speaks and reveals to them the eternal truths of the universe, the mysteries of God."

Institution	Annual Cumulative Enrolment
Brigham Young University (regular day-time)	10,675
BYU Extension (off campus, night, etc.)	5,005
BYU Secondary Laboratory School	350
BYU Elementary Laboratory School	212
Ricks College (regular day-time)	999
Ricks Extension	467
McCune School of Music and Art	2,085
LDS Business College	1,700
Juarez Academy and Ele- mentary Schools	456
Seminaries	38,285
Institutes	5,558
	65,792

The Deseret Sunday School Union

(Continued from page 801)

probably first used at the April conference of 1887. The Sunday School Superintendency were George Q. Cannon, general superintendent; George Goddard, first assistant; John Morgan, second assistant.

IN 1897 GEORGE D. PYPER was chosen secretary of the Sunday School general board, serving as secretary, assistant superintendent, and general superintendent for forty-six years. He compiled *Deseret Sunday School Songs*, which was published in 1909. This delightful book taught the gospel in song to Sunday School members for thirty-nine years and until the present hymnbook was published in 1948.

At the close of 1900 the Deseret Sunday School Union purchased *The Juvenile Instructor* from George Q. Cannon and family. In 1930 the

(Concluded on following page)

four
wonderful
new L.D.S. books



Motherhood by Lundstrom
A partnership with God. The clear picture of a Latter Day Saint woman's world as it was, is, and should be, 3.50

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The Deseret Sunday School Union

(Concluded from preceding page)
name of this indispensable "right arm of the Sunday School" was changed to *The Instructor* to broaden its conception.

Lesson helps are now published in the form of manuals and teachers' supplements. *The Instructor* is thereby able to concentrate on its broader mission—a magazine for gospel teachers in auxiliaries, the priesthood quorums, and in the home.

In April 1901, George Q. Cannon died. George Goddard, his first assistant, had died in 1899 and his second assistant, Karl G. Maeser, in February 1901. At a general board meeting May 9, 1901, President Lorenzo Snow was appointed general superintendent. At his death in October 1901, President Joseph F. Smith was appointed general superintendent, serving until November 1918. Elder David O. McKay was then appointed general superintendent, serving as such until called to the First Presidency in October 1934. George D. Pyper served as general superintendent from October 1934 to January 1943. From March 1943 to September 1949 Milton Bennion was general superintendent; and from September 1949 to the present time, George R. Hill has served in that capacity.

PRESIDENT David O. McKay has made outstanding contributions to Latter-day Saint Sunday Schools. After graduating from the University of Utah in 1897 and spending two years as a missionary in Scotland, he was made second assistant superintendent of Weber Stake Sunday Schools in 1899, under Superintendent Thomas B. Evans. He was given the responsibility for classwork. For the next six years, with Weber Stake Sunday Schools and board as a laboratory, he worked out methods, organization, and procedures for the preparation, presentation, and application of Sunday School lessons. His plan included a careful grading of students and a definite course of study for each department. With stake board supervisors for each department and a permanent and adequate teaching force in each ward, he taught these workers how to outline lessons for effective presentation.

Teachers were asked to study each lesson at home, to decide upon a definite aim or objective for each, to

arrange supporting topics logically, to provide timely illustrations from various sources, and finally to write out a practical application of the lesson in the child's life. At a weekly preparation meeting for all officers and teachers in each ward, every detail of the following Sunday's work was specifically programmed.

At a union meeting once each month all officers and teachers of the stake met for general instructions from the stake superintendency and then by department, each conducted by a specially trained stake board member who had been through a series of weekly meetings to prepare him for his union meeting. Each teacher came away from this union meeting with four lesson outlines for the month ahead, a suggested aim or objective, illustrations, and applications for each to make them living lessons in the lives of the pupils.

On April 8, 1906, President McKay was called to the Council of the Twelve and immediately to membership on the Sunday School general board. Six months later he was chosen second assistant general superintendent. From that time on the various improvements and refinements in lesson preparation and presentation worked out in Weber Stake were passed on and adopted by the other stakes of the Church. Union meetings, until then rather desultory affairs, rose to new highs.

Clear-cut departmentalization of Sunday Schools took place in the next ten years, with many new departments added. Moreover, a weekly family home night when parents might have a regular evening each week to spend with their children was advocated. Parents were helped by the parent's class in Sunday School.

At the October conference in 1928 the Sunday School and priesthood classes were merged to form the priesthood Sunday School. After a few years they were separated, the length of Sunday School was shortened from two hours to ninety minutes, necessitating reducing the time for song practice to ten minutes, eliminating the concert recitation, and streamlining all other features of the program.

The Sunday School lessons which were developed for the priesthood Sunday School were perfected and

later published as quarterlies and finally as manuals with teachers' supplements. Each embraces a full year's work.

These manuals, one for each year, are adapted to the age levels of children from nearly three years of age to adulthood. Classes are arranged in two-year cycles.

THE SUNDAY SCHOOL course of study covers the entire gospel plan, with special emphasis on the restoration of the gospel through the Prophet Joseph Smith. Lessons are taught from a doctrinal as well as an historical standpoint, with abundant opportunity for class participation.

The assignment made to the Sunday School by the First Presidency is to teach the gospel to the membership of the Church. This is its objective—so to teach the gospel that a conviction and testimony of its truthfulness will follow, so strong as to result in a determination in the heart of every member to live by gospel standards.

To do such teaching effectively, a Junior Sunday School for children from almost three to eight or nine years of age and taught in three or four age groups, and a Senior Sunday School for students eight or nine years of age and up are provided in all larger wards and branches. Courses in genealogy, parent and child, parent and youth, and gospel doctrine are also taught. A twenty-six week pre-service teacher training course, usually held during the worship service when classrooms are available, is taught in most wards. A gospel essentials class for investigators and friends, for new converts, for members of the Senior Aaronic Priesthood and members of mixed families, is also provided.

A general board of seventy members holds annual superintendents' conferences, conventions, and institutes to acquaint and train stake board members of the 229 stakes of the Church in the procedures and helps they in turn should give to ward and branch Sunday School workers at monthly preparation meetings, faculty meetings, on visits to Sunday Schools, and with individual ward Sunday School workers.

The ERA is a great source of help in the preparation of Sunday School lessons in providing abundant and timely illustrations. It should be in every ward Sunday School library as well as in every home.

THE IMPROVEMENT ERA

Welfare in the Church

(Continued from page 811)

the present time we have thirty-one modern, clean, and well-supervised canneries, and two milk-processing units. These are a tribute to the work of this early committee, to the local people who contribute time and effort toward maintaining high processing standards, and to the expert and untiring efforts of Brother John L. Campbell who, from 1942 until his death in July 1956, served as Church canning supervisor.

IN 1944 THE CHURCH acquired the Deseret Mill and Elevators located at Kaysville, Utah, for the purpose of milling flour and cereal and making feeds for livestock on Church welfare projects. This has been a most successful operation, and in 1950 additional concrete elevators were constructed to hold 164,000 bushels of grain.

In 1947 the general Church welfare committee took over the active operation of the Deseret Coal Mine in Emery County, Utah. The mine had been operated on a small scale by the Central Utah Region. This mine now supplies all the coal required by the welfare program, in addition to supplying coal to all Church institutions and chapels in Utah and Idaho.

The welfare program has proved itself in many emergencies, some of which are mentioned in the following paragraphs.

The welfare plan moved into the emergency of the flood in Mt. Graham Stake, Arizona, September 1941 largely with supplemental assistance—to permit the flood victims to help themselves. Bedding, fencing, feed for cattle, and building materials were provided along with heavy equipment for reclaiming farms.

Nine thousand man hours were contributed under welfare program direction in cleaning sixty basements and one hundred fifty yards and parking areas, in August 1945 when a flood on the avenues in Salt Lake City occurred. Some food and clothing was distributed as bishops found need.

When a flood ravaged Mt. Pleasant, Utah, (July 1946) 5,280 man hours were donated by Church members in cleaning out fifty-nine homes and yards.

The entire town of Vanport, Ore.
(Concluded on following page)

NOVEMBER 1956



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A Friend of the Family ...

Just about everyone knows that SAFEWAY'S consistently low prices have helped mothers buy more with the grocery allowance. Therefore, SAFEWAY has become a friend of the WHOLE FAMILY.



SAFEWAY

A Friend of the Farmer

Much of the food sold throughout SAFEWAY'S stores is bought from local farmers. BEET SUGAR is a good example of how SAFEWAY works with Utah and Idaho farmers.

BEET SUGAR meets every requirement for table and canning use in home and industry, a sugar that has the highest quality rating.

Last year SAFEWAY purchased \$1,307,300 of home-grown BEET SUGAR from four Utah-Idaho companies—Amalgamated, Franklin, Layton, and Utah-Idaho sugar companies.

Much of this sugar was purchased for shipment to Safeway stores in other areas.

Thousands of pounds of Beet Sugar also went into the manufacture of Safeway's well-known Party Pride Ice Cream, Skylark Bread and other bakery goods.

Utah and Idaho Safeway Stores have ALWAYS boosted Beet Sugar because the beet sugar industry was born in the West, the same as SAFEWAY, and what helps the Utah-Idaho farmers also helps Safeway.

**SAFEWAY IS A FRIEND OF THE FAMILY
... AND A FRIEND OF THE FARMER**

Shop  **SAFEWAY**

Welfare in the Church

(Concluded from preceding page)

gon, was submerged, May 1948. The welfare program administered to the needs of Church members and led them to adequate rehabilitation.

Fifty-eight thousand, three hundred and one man hours were donated by 6,606 Church members under welfare program guidance on flood projects in the April 1952 emergency in Salt Lake City. The Relief Society served flood workers more than 5,000 meals. Eight hundred twenty-three Church members donated 9,880 hours in cleaning and reclaiming 74 homes. Doctors, nurses, and Relief Society sisters donated more than 2,000 hours in giving over 15,000 injections to 5,734 flood victims to prevent spread of disease.

The flood at Yuba City, California, December 1955 received the attention of about five thousand man hours of contributed labor cleaning out homes and reclaiming and repairing home furnishings, appliances and supplies. Four large truck loads of food, clothing, bedding, and furniture were sent from general Church warehouses to relieve suffering.

At the close of World War II in 1946, President George Albert Smith and other Church leaders met with President Harry Truman to gain permission to send food, clothing, bedding, and other supplies to our needy members in Europe. President Tru-

man gave willing consent and was very much surprised to learn that we had in our warehouses the supplies all ready to send.

When our last shipment reached Europe in 1949, the Church welfare had shipped 133 carloads of food, clothing, and bedding valued at more than one million dollars. Untold suffering had been relieved, and in the words of Elder Delbert L. Stapley at the October 1955 general conference: "I sincerely believe and am bold enough to suggest that one of the chief foundations and contributing factors leading to the erecting of the Swiss Temple, with all its blessings to the European Saints, can be credited to this magnificent welfare effort."

The welfare program contributed more than eight hundred quilts and blankets to the Netherlands government in July 1953 to assist flood victims there. In February 1954, the program sent six carloads of food to the earthquake victims on the Greek-owned Ionian Islands.

In addition, generous contributions have been made throughout the years to Community Chest activities and alcoholic rehabilitation centers.

THE FOREGOING represent some of the high lights of welfare program activities throughout the years. The

year ending 1955 reveals the following interesting information:

1. There are now 26 welfare regions.

2. The program now contains 689 welfare production projects, largely in the field of agriculture but also in manufacturing.

3. The bishops' storehouse system now contains 140 bishops' storehouse units.

4. From 1943 through 1955 an average of approximately 50,000 people a year have been assisted in some way through the welfare plan with cash and commodities. In 1955 alone more than 8,000 people found employment in commercial enterprise through the welfare plan and more than 92,000 people donated approximately 790,000 hours of labor toward the operation and construction of welfare projects.

Through the welfare plan members of the Church have become increasingly aware of their responsibility to maintain their own independence. Many Church members have organized in their own homes food storage programs. Many have followed the counsel that we avoid debt, increase our savings, and live within our incomes.

The life-giving and life-preserving principles of the Church welfare plan remain unchanged, and rich blessings are yet available to members of the Church who heed counsel and follow and participate in the welfare plan.

The Patriarchal Priesthood

(Continued from page 789)

Just why it was continued through Ephraim rather than through Manasseh, his older brother, we have not been informed, but we may be sure that the Lord had sufficient reason. From that time until now, this birthright has been vested in the descendants of Ephraim.²

In the Dispensation of the Fulness of Times in which we live, the Lord revealed that this birthright of the first-born in Israel belonged to Joseph Smith, the father of the Prophet, and he was the first patriarch ordained in this dispensation. After his death the office and priesthood was conferred upon Hyrum Smith, the Prophet's oldest living brother. There is an interesting statement in a revelation given to Hyrum Smith in April

1830, a few days after the organization of the Church. In this revelation the Lord said to him:

"Behold, I speak unto you, Hyrum, a few words; for thou also art under no condemnation, and thy heart is open, and thy tongue loosed; and thy calling is . . . unto the church forever, and this because of thy family."

This appears to be a clear intimation that he and his descendants after him should hold this patriarchal authority.³

After the death of the Patriarch Joseph Smith, Sr., Hyrum Smith, who was serving as second counselor in the First Presidency of the Church, was called to take the office of patriarch, and the Lord said:

"And again, verily I say unto you,

let my servant William [Law] be appointed, ordained, and anointed, as a counselor unto my servant Joseph, in the room of my servant Hyrum, that my servant Hyrum may take the office of Priesthood and Patriarch, which was appointed unto him by his father, by blessing and also by right;

"That from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people,

"That whosoever he blesses shall be blessed, and whosoever he curses shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven."

In the same blessing and appointment an additional authority was conferred upon Hyrum Smith, for he

²1 Chron. 5:1-2; Jer. 31:9; D & C 133:30-34.

³D & C 29:3.

⁴Ibid., 124:91-93. See also verses 93-125.

was appointed to be an assistant President of the Church in the place of Oliver Cowdery, and all the keys and authorities that were given to Oliver were transferred to Hyrum Smith.⁵

Today in each stake of Zion a patriarch is ordained, in some cases more than one. The patriarchs are authorized to give blessings to all faithful members of the Church, within the borders of the stake in which they live, who come properly recommended by their bishops.

⁵*Ibid.*, verses 94-95.

Church Historian's Office

(Continued from page 795)

Ghost while acting as Historians or clerks for the Church, and may we keep a true and faithful record and history of Thy Church and Kingdom and Thy servants, and may it be kept in that way and manner that it may be acceptable unto Thee, O Lord, and unto Thy servants, the presidency of Thy Church. And we dedicate this house unto Thee, from the foundation to the top thereof; and we pray that the spirit and power of the Devil may never have dominion over any man, or power or place in the mind of any man who labors in this room.

"And we ask Thee to bless us and prosper us in all things, and we pray that Thou wilt bring to our remembrance all things which are necessary to the writing of this history. And that papers and documents and all things necessary may be brought to us, to enable us to compile a right, useful and proper history."

The building was also used for many important meetings of the presiding brethren. The growth of the Church and the increasing number of records made known the need of larger quarters for the Historian's Office. In 1914 the cornerstone of the beautiful Church Office Building was laid, and in 1917 the Historian's Office was moved from its old home to the third floor of this new building. Here, in steel vaults, cases, and shelves, have been gathered thousands of books and other records. It is the aim of this office to gather all books, pamphlets, tracts, newspapers, records, etc., published by the Church

(Concluded on following page)



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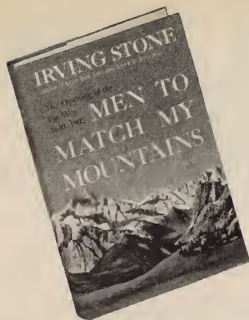
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MEN TO MATCH MY MOUNTAINS

By Irving Stone, author of
"Lust for Life" and
"Love Is Eternal"

The great names that opened and built the West from 1840 until 1900 are all in this fascinating new book. Prominently included are *Brigham Young, Sam Brannan and other names famous in Mormon history*. Controversial John C. Fremont; Kit Carson, Jim Clayton, "Broken Hand" Fitzpatrick, and other famous "mountain men"; the tragedy-stalked Donners and Reeds, fabulous John Sutter, opportunist Lansford Hastings, Zebulon Pike, and General Kearny—the heroes of the West are all here, big as life . . . and the rascals, too! The pageant of their interwoven stories is told in fascinating detail—and each had, in some measure, an effect on the others. These were the men who tamed the deserts, conquered the Rockies and the Sierras, the men who dreamed great dreams, built great cities and railroads, found gold and silver. These were the men of destiny, the men to match the mountains and shape the pattern of history.

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Church Historian's Office

(Concluded from preceding page)
and those written by members of the Church; those books pertaining to Western History, especially when dealing with the Mormons; also books written by non-Mormons which are friendly in their nature and those written by anti-Mormons. We have also in the Historian's Office hundreds of early records of the missions, and since 1907 all the records of births, baptisms, ordinations, deaths,

and excommunications which have taken place in the Church.

When Elder George A. Smith was chosen as first counselor to President Brigham Young, Elder Albert Carrington became Church Historian and General Church Recorder. He was succeeded in turn by Elders Orson Pratt, Wilford Woodruff, Franklin D. Richards, Anthon H. Lund, and the present incumbent, Elder Joseph Fielding Smith.

The General Music Committee of the Church

(Continued from page 814)
tion of good, appropriate music literature, (4) training of music leadership, (5) organization of ward choirs, (6) encouragement of home composers.

Sensing the importance of congregational singing as a medium through which all may vocally worship together, the committee has constantly encouraged this phase of musical expression, not only in Sacrament meetings but also in the priesthood and auxiliary organizations. It has also sought to provide appropriate congregational song literature for the Church membership.

Following the publication of Emma Smith's original collection of hymns, various additions and substitutions were made until in 1889 the *LDS Psalms* finally emerged, the first sizable hymnbook of the Church containing both words and music. Since the advent of the *Psalms*, several congregational hymnbooks have come into existence.

our various types of gatherings, it is divided into four sections, one for mixed groups, one for priesthood meetings, and one for gatherings of women. The other section consists of hymns to be sung by ward choirs. These choir hymns are unique to our Church. They were written by our own early composers for the choirs they directed and differ from the traditional hymn in that their vocal range is greater and their music more florid.

Each of the three congregational songbooks serve a definite purpose, and together they fill the basic needs of all types of congregational singing in the Church.

ONE OF THE major activities of the general music committee is the music education program which it sponsors. This program is one of far-reaching significance and has attracted the attention and interest of music educators and music leaders of other churches throughout the nation. It was first instituted in 1935 with the approval and support of the First Presidency. From a modest beginning it is now Church-wide in scope and has had a great influence in raising the quality of our music leadership.

The aim of the program is to develop confidence and leadership ability in the great army of people, many of them young in years and experience, who are called to serve as conductors and organists of ward choirs and in the various auxiliary organizations. The instruction is given on a group basis with approximately twenty conductors and ten organists in

IN 1947 the general music committee was given the assignment by the First Presidency to compile three books for general Church use: (1) a hymnbook for adult gatherings, (2) a recreational songbook, and (3) a children's songbook. These books were to replace all others then in circulation. The result of the committee's efforts are found in the present *Hymns, Church of Jesus Christ of Latter-day Saints* (1950 edition), *Recreational Songs*, and *The Children Sing*.

The present hymnbook is the most utilitarian and unusual of any other yet published. To meet the needs of

a class. A complete course consists of twelve two-hour lessons. The teaching is done by outstanding Church musicians, some of whom travel from stake to stake in order to make it possible for those in the far centers of the Church to receive the help and inspiration they have to offer.

The popularity of this training is evidenced by the constant requests that pour into the committee's office from the stakes of the Church asking the opportunity to participate. More than 23,000 students have enrolled and received training under this program since its inception.

To help meet the needs peculiar to the conductors and organists of our Church, the committee has published two textbooks, *Fundamentals of Conducting* by J. Spencer Cornwall, and *The Organist's Manual* by Tracy Y. Cannon. The committee's handbook, *Some General Recommendations Concerning Music in the Church*, provides the answers to many questions on Church music policies and contributes to the proper understanding of the organization of the

musical forces. Thousands of these booklets are distributed annually to those responsible for the music program of the Church.

Another project of the general music committee is to encourage the organization and maintenance of good ward choirs. This is done through printed helps, choir clinics, combined ward choir festivals, and the distribution of appropriate choir music. The committee has published several anthem books and is continually examining thousands of compositions to find those worthy of recommendation to choir leaders.

FROST ON A WINDOW

By Anobel Armour

THE SUN HAS come, and I am strangely lost
Without my window trees which were
white frost.
For they were like the forests which I knew,
The mountain forests where green pine
winds blew.

For though I would not go back if I could,
Finding my prairie man and furrows good,
My heart stops suddenly at seeing trees,
Even if only frost and frail—like these.

The committee has always endeavored to encourage those who are seriously bent on the study of church music. It is hoped that those who are pursuing music as a vocation will contribute greatly in providing leadership and in building a music literature truly representative of the restored gospel.

THE FUTURE of music in the Church is full of promise. The Tabernacle Choir and other large choruses, the constant growth in number and quality of ward choirs, the great Salt Lake Tabernacle organ, the many organs that are being installed in the ward chapels, the very fine musical programs of the auxiliary organizations, the contributions of our university to music, are all factors showing the way to greater heights of musical expression. But all these avenues of expression must be coordinated, encouraged, and kept in harmony with the principles of the gospel. So let this be our motto: *Variety of expression, but unity of purpose.*

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—Ps. 100:4-5.

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The Church Moves On

(Concluded from page 776)

president, and Elders James B. Jacobson and David G. Clark as his counselors. The stake is made up of Woodland Hills, Encino, Conoga Park, Reseda, Reseda Second, Granada Hills wards, and the Simi Branch. The stake's membership is 3,283.

Burbank Stake organized from portions of San Fernando and Glendale (California) stakes, with President James D. Pratt as its president and

Elders Lloyd E. Howard and Isaac Sorensen as counselors. Elders Pratt and Howard were counselors to President Smith of the old San Fernando Stake. With a membership of 4,003, the stake consists of Studio City, North Hollywood, North Hollywood Second, and Burbank wards, all from the San Fernando Stake, and Burbank Second Ward, formerly Sunset Ward, from the Glendale Stake.

The thoughts we think

Richard L. Evans

IT WAS CICERO who said: "To think is to live."¹ Many other eminent observers have suggested the prime importance of the thoughts a person thinks—for thoughts are the fore-runners both of utterance and of action. Sometimes we will hear someone say, "If I had only thought, I would have done differently." But for every rational deed we do, at some time or other, we must have set the pattern, we must have thought the thought. Sometimes people complain that they cannot control what they think. Perhaps they cannot altogether always; but if there could be no control of thought, there could be no control of action. There is nothing constructive done without its being preceded by plan and purpose. The blueprint precedes the building—if not on paper, at least a blueprint in a man's mind. And similarly it is suggested that before the unworthy or destructive act or utterance, comes first the thought—maybe not with complete awareness of its consequences, but sometime, somewhere, there must first have been the mental plan and pattern of mind and imagination. Sometime, somewhere, within the mind, the spirit, the intelligence, the knowing part of a person, there must first have been the mental commitment. But just because a person thinks something doesn't mean that he is helpless before the thought; for if we were helpless to control our thoughts, we should also be helpless to control our actions—and the Lord God hasn't left us in such helplessness; he expects us to move toward improvement and perfection, which would not be possible unless we could, increasingly, crowd out evil or unworthy intent by thinking clean, constructive thoughts. There is still and always before us the ancient scriptural axiom: "... as he thinketh in his heart, so is he."² And all of us have an obligation to determine what we will think about, what we will read, what we will study, what we will give our attention to. And no one of us would be justified in assuming that he is in no way responsible for the thoughts he thinks. If we don't want to build the building, there is no point in making the blueprint. If we don't want to invite action, we'd better not think the thought.

¹Cicero; *Tusculanae disputationes*, V. 45 B. C.

²Proverbs 23:7.

"The Spoken Word"

FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, SEPTEMBER 9, 1956

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President Don Carlos Brown, Jr., sustained as president of the San Fernando Stake, with Elders James E. Craddock and Robert L. Baird as counselors. The stake now consists of Sherman Oaks, Van Nuys, Van Nuys Second, Van Nuys Third, Pacoima, San Fernando, San Fernando Second wards, and Newhall Branch. The stake membership is now 4,884.

Elders Spencer W. Kimball and LeGrand Richards of the Council of the Twelve effected these changes.

President Marion D. Hanks of the First Council of the Seventy dedicated the remodeled and enlarged chapel of the Coltan Ward, North Idaho Falls (Idaho) Stake.

There Were Jaredites

(Continued from page 819)

is exactly how Jordanes, a Goth who witnessed the events of the time, described it.²⁶

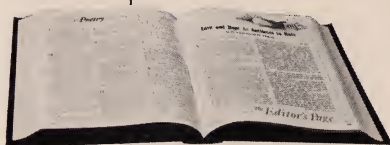
Attila sets up his *stath*, or administration center, in Susam (Soest) and there receives a constant stream of embassies from the whole earth, while he sends his messengers abroad to proclaim and execute his will. (Ch. 47, 48.) Priscus, who actually visited the court of Attila on the Steppes, describes it as a wood-and-tent city, dominated by the huge palisade and buildings of the central palace—all of wood.²⁷ Likewise our saga (Ch. 252) tells us that the great castles of the time were all of wood. In the royal economy the amount of stuff that changes hands in the form of gifts is enormous: it is acquired on great raids—primarily cattle raids. (Ch. 51.) Attila is the soul of generosity, but he has his motives: "To win a man over to him he would give him clothing, weapons, and a horse." (Ch. 145.) "He took cattle and wealth away from his enemies and gave it to his friends" (Ch. 181) is a formula that might have been taken right out of the Avesta.

In return his friends were bound to him by terrible oaths. (Ch. 241.) Before a knight could "ride," that is, go forth alone on an adventure, he had to receive royal permission after first explaining exactly where he was going and what he was going to do; and on return his first duty was to go immediately to the royal castle and report. (Ch. 149.) Gifts were proportionate to the value of services rendered, and could even include the

(Continued on following page)

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There Were Jaredites

(Continued from preceding page)
classic bestowal of the hand of the king's daughter with half the kingdom as dowry. (Ch. 159.)

(To be continued)

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¹¹Geoffrey, *op. cit.*, III, 5 (ed. Griscom, pp. 281ff for the Welsh version); Rhys, *op. cit.*, p. 13.

¹²It is also identical with a tumulus and subterranean palace—the world of the dead to which the ancient Celts were so attached. See Jubainville, *op. cit.*, p. 146ff.

¹³Geoffrey, *op. cit.*, VI, 3-4 for this and a great deal more to the same effect.

¹⁴Rhys, *op. cit.*, pp. 155ff, 160ff, 562; Mary Williams, "An Early Welsh Ritual Poem," *Speculum*, XIII (1938), 38ff; A. H. Krappe, "Who Was the Green Knight?" *ibid.*, XIII, 213ff; R. Heinzel, "Ueber die französischen Gralromane," in *Wiener Akad. Denkschr.* 40 (1892); and especially Von Schroeder, "Die Wurzel vom hlg. Gral," *ibid.*, 166 (1910f), Pt. i.

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¹⁶This whole theme is treated at length by Hermann Schneider in two works which clearly illustrate the complete change of thought that has taken place on the subject of the epic milieu between the two dates of publication. They are H. Schneider, *Germanische Heldensage* (Berlin & Leipzig, 1928), pp. 1-42, and *Heldendichtung. Geistliche Dichtung. Ritterdichtung* (Vol. I of J. Petersen & H. Schneider, *Geschichte der Deutschen Literatur*, Heidelberg: Winter 1943), p. 1-37.

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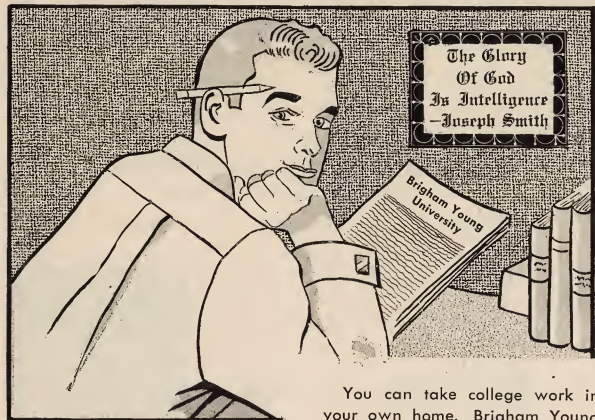
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²⁷Priscus Rhetor, *Legatio ad gentes*, in Migne, *Patrol. Graec.* CXIII, 724, 732f, 737.

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Coyotes - A Tale of the Hills

(Continued from page 833)

After this, I was positive that I could see the demons darting hither and thither all around us. I thought so again when father's horse gave a quick plunge forward, from an attack in the rear, as we afterwards learned. Luckily, Father had a good hold on the reins. Those moments seemed years! Would the fog never leave and give us an opportunity to fight for our lives? Why should we be made helpless and then attacked?

Our horses were becoming unmanageable now, and we felt that if the

THE IMPROVEMENT ERA

fog continued our end was near. I sat stiff in my saddle, braced against the bridle reins, struggling to keep my horse under control. The poor animals were terribly frightened, and they quivered until their knees were almost touching the ground.

The strain was becoming unbearable, with the horses struggling so fiercely. Suddenly there came, from a seemingly great distance, a faint roar as of rushing wind. Its volume grew until we felt that something desperate would soon happen. But it gave us hope, though we could not imagine what it was. But anything was a relief.

Every moment the sound grew nearer, until it seemed suddenly to burst upon us. Then, looking ahead only a few feet, we beheld a black mass rushing by. From the sound, we knew it was a band of wild horses, followed by a pack of hungry demons. It was the hand of Providence in the form of a band of much persecuted mustangs. The coyotes that were tormenting us fell in with the more exciting game and left us. Thank God! It was some minutes, however, before we knew that they had gone. As the roar of the retreating horses died away, and no further attacks were made on us, we began to realize that we were saved.

With the going of our tormentors, the fog lifted, or rather, blew away, for we could see it—a heavy cloud stayed in its progress by the ridge to the east. The fog lifted from our hearts, also, and left us as humble and thankful as two mortals could be.

All around we beheld the tracks of the baffled coyotes, and tracks of blood followed the prints of the beast Father had struck. We estimated that there must have been nearly one hundred horses in the band, by the trail they left, for, owing to the numerous hills to the west, we could not get sight of the animals themselves.

Another mile of struggle, and we found ourselves ready to climb the ridge skirting the eastern boundary of the basin. The ascent was steep, but we found a good trail, and managed to keep out of the deep snow. Thus, in due course of time, we were standing on the brow of the ridge, looking back with trembling, I confess, on my part, over the scenes that had been so horrible to us. Away over, across, was the mountain covered with heavy timber, and just un-

der the timber's edge, stood that band of horses, glad to rest after their wild chase. We could observe the trail they had made across the basin; and not more than one-quarter of a mile from where we were imprisoned, lay a large object. Around it, like a swarm of ants, were the persistent coyotes, feasting on the carcass of the poor horse.

As we stood thus, thinking, the sun touched the top of yonder mountain, and creeping slowly down, spread its beneficent rays over the basin, then climbed up to us, and kissed our weary souls with that golden spirit which only the weary can appreciate. Our hearts answered, "Surely we were in hell, and have arisen to heaven."

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Melchizedek Priesthood

Using the Standing Committees to Save

Precious Souls

THE STANDING COMMITTEES in the Melchizedek Priesthood quorums have an important part to play in the salvation of the souls of quorum members and their families.

To fail to use these committees is to fail to use some of the most effective "tools" we have in carrying forward the great program of helping members of the quorum to "work out their salvation" through participation in the program of the Church.

How may these committees be thus used?

The Fact-Finding Committee: A wise man once said: "There is no substitute for facts, so get the facts."

It is difficult to accomplish anything if one works in the dark. Facts mean information. Information means light, and light means greater efficiency in performing the task at hand.

Since there is no more important task than that of saving souls, there is no work in which facts and light are so important. What was it the Savior said about the blind who lead the blind? Without necessary facts, without the beacon of light, it is difficult to lead one to salvation. So let us get the facts.

And how are they to be obtained? And once obtained how are they to be used in this program?

To assist the fact-finding committee in the performance of its work, and to lay a pattern for assisting in the direction of the reactivation of men who have slipped into inactivity, a little white card had been provided by the general Melchizedek Priesthood committee. This card helps us to record vital information pertaining to each member of each Melchizedek Priesthood quorum, and provides two important things: One,—background information which assists workers to make an intelligent approach to an inactive man, and two,—information as to whether or not the individual has been assigned to any kind of Church work. Some

men are inactive because they have never been asked to do anything.

How is the information required for these cards to be obtained? By asking the men themselves? If we approach an inactive man and ask him for this information, we will immediately put him on notice that he is the subject of study on the part of the quorum, and if for any reason he at first does not desire to be "worked on," he may resist our entire program with determination.

So we will not go to him. We shall skilfully and tactfully obtain the information through active quorum members who know him; we will go to the bishop, who will authorize us to obtain from the ward clerk facts and figures about the family of the man, as well as the man himself.

For whom are the cards to be filled out? Inactive men only? or all male members, active and inactive alike? For all members of the quorum is the correct answer.

Who keeps these cards, once they are filled out? The fact-finding committee will keep the cards, because these brethren will want to keep them up-to-date as men move in and out of the quorum, and as their activity status changes from time to time.

When the cards are filled out and in the hands of the chairman of the committee, what is the next step?

The committee then will make out a recapitulation sheet, in duplicate. This sheet, which is provided by the general committee, provides room for a list of all quorum members, together with spaces in which may be recorded all Church activity in which each quorum member is engaged. At the extreme right is a place in which we may show if a man is not assigned to any activity.

One copy of this recapitulation sheet should be sent to the quorum president to be studied by him and his counselors, and the other copy should be sent by the quorum presi-

dent to the stake president, so that the stake president, who is chairman of the stake Melchizedek Priesthood committee, may know the status of all priesthood holders in the stake, and watch the progress being made to reactivate those not engaged regularly in Church work.

The quorum presidency will study the recapitulation sheet and, noting the list of men not assigned to any Church activity, will call for the cards of those men not assigned. These cards will be the basis of further study.

Some thoroughly worthy men may be in the unassigned list, having just returned from military service, recently been released from missions, newly moved into the ward, or newly released from positions in the ward or stake.

Since such is often the case, and since some good men may never have been asked to work, and are therefore idle, the quorum presidency will seek an interview with the ward bishopric, so that they may study together all possibilities of assigning these men some kind of responsibility in the ward. It may be in ward teaching, on the welfare farm, or in some auxiliary organization. It may have to do with Aaronic Priesthood, either for the senior members or those under twenty-one.

There will be some men not assigned through such a consultation. The next step will be for the quorum presidency to develop quorum projects in which as many of the remaining men as possible may be engaged. All members of the quorum may well be assigned to work on quorum projects, but particular effort should be made to employ unassigned men on these activities.

Herein is the opportunity for the other standing committees of the quorum to become active in the program of saving the souls of the men.

It is well understood that in any type of organization, it is activity which promotes and maintains interest. If the organization is interesting, members will attend. If it is not interesting, they will not come. Projects promoted by the quorum can make these quorums interesting and at-

tractive and insure attendance and participation.

Let us take a quick glimpse into the work of these other standing committees:

Church Service Committee: The object of this committee is what the name itself implies, that is, to engage in Church activity all the members of the quorum.

Recently there was distributed to the quorums throughout the Church a lengthy list of suggested Church service projects. It was not intended that all of these suggestions be adopted by any one quorum, but rather that they form the basis upon which quorums might develop their own projects best adapted to local needs and conditions. Every quorum presidency should see to it that the list sent out is studied carefully by the Church service committee, which in turn will make recommendations to the quorum presidency for their consideration and action.

These Church service projects may include fund-raising to assist in the missionary program of the Church. They may be directed toward the development of more interest in the weekly meetings of the quorums; they may stimulate wider participation in class discussions of the regular lesson course; they may encourage home reading of gospel subjects; and many other activities.

Personal Welfare Committee: Another lengthy list of suggestions was

recently distributed to all quorum presidencies, pertaining to the work of the personal welfare committee. These valuable suggestions, if followed, would lead to intense interest on the part of the quorum members. They would develop a greater spirit of brotherhood through mutual helpfulness, and would relieve much distress where it exists. In addition to that, considerable assistance would be given to the bishop of each ward in his work as chairman of the ward welfare committee in the Church welfare program.

The chairman of each of the three standing committees should obtain from the stake presidency lists of these project suggestions if he has not already received them. Requests should go through the quorum president to the stake president.

The quorum president is always chairman of the personal welfare committee. His counselors head the other two committees. Whenever the presidency holds a council meeting, all three committees are therefore represented.

Purpose of Projects: Projects are intended primarily to promote interest in the quorum as a whole. They should maintain the interest of the men already attending to their quorum duties. They should also engage the interest of reactivated men newly brought back into the quorum, and they should form a basis on which to hold the attention and in-

terest of new elders recently advanced from the priests' quorum.

The Next Step: Try as we will, there still may be some unassigned men who will not respond to invitations to work on either ward assignments or quorum projects. How are they to be interested?

This is where the "personal missionary approach" comes in. This program, being stressed particularly during the past nine months, is intended to be a confidential means of bringing in men through a casual, friendly approach. Sincere friendship may lead to a breaking down of prejudices and eventually to a renlistment of interest and activity where previously such interest was nonexistent.

The "personal missionary approach" is intended primarily for those who do not respond to other types of approach as described above. It should be handled with great care. The assignments should be carried out in a confidential manner.

It provides a means whereby quorum members may be good neighbors to other quorum members, and in this practical manner, apply true Christianity to everyday living.

The quorum presidency will take the lead in assigning active men to labor in this program with unassigned men, using the standing committees to promote activities which will become interesting to the men as they begin to respond.

The Tabernacle Choir

(Concluded from page 813)

- 1944 Tabernacle choir program was ranked second in religious programs (topped by "Church of the Air") in the annual report to the stockholders of the Columbia Broadcasting System.
- 1944 April 30 choir received annual George Foster Peabody Award, for most outstanding entertainment in music. Award was announced by the University of Georgia as one of the seven citations to radio programs.
- 1944 July 29, choir received "certificate of merit" from National Federation of Press Women.
- 1944 Choir presented *The Creation* with symphony orchestra as feature of Days of '47 in University of Utah stadium.
- 1947 Choir was featured in the centennial celebration of San Bernardino, leaving Salt Lake City, October 8th.
- 1948 Approximately five thousand people attended the one thousandth broadcast Sunday morning October 17. Church and civic leaders were present.
- 1949 (June) Music for two "Anniversary Albums" was recorded. Albums released October 5, 1949, and March 20, 1950.
- 1949 July 17, Dr. Frank Stanton, president of CBS, participated in the broadcast in recognition of the twentieth anniversary

of the radio program, and later presented an encased gold phonograph record plaque bearing the inscription: "July 15, 1949. To the Salt Lake Tabernacle choir from CBS. In gratitude of 20 magnificent years on the air."

- 1949-1950-1951-1952 Brahms' *Requiem* sung on Easter.
- 1951 Choir named recipient (May 16) of the major award for national musical service by one of the National Federation of Music Clubs. Choir presented *Requiem* for the organization's convention.
- 1952 Music recorded for Cinerama. First six-track stereophonic sound recording.
- 1953 Choir presented three concerts in Las Vegas to assist in raising funds for the Moapa Stake youth center.
- 1954 First television program, "See It Now," celebrated twenty-fifth year of broadcasting July 15. September announcement of European tour.
- 1955 August 10, choir of 361 voices left for European tour. Gave fourteen concerts in twelve major cities.
- 1956 July 12 choir departed for Denver, Colorado, where it presented three concerts and its regular weekly radio program from adjacent Red Rocks.



The Presiding

Study Guide For Ward Teachers November 1956

"Remember the Sabbath Day to Keep It Holy"

YOU WILL RECALL that when God created the heavens and the earth, "... he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it..." (Gen. 2:2-3.)

The observance of the Sabbath day, therefore, is commended to the children of men from the very foundation of the world.

In the commandment to honor it, as recorded in Exodus 20:8, there are three strong words: *Remember—Keep—Holy*.

1. We are asked, first of all, to *remember* the day—to be aware of its significance—to appreciate the privilege of having it. If we had no Sabbath—if every day were a workday—how we would hanker after a day of respite. How wonderful that the Creator planned for us a day of rest—a day for meditation and the renewing of covenants. However busy we become—however great our obligations—it is wise—not by way of compulsion—but out of choice—to remember the Sabbath day.

2. In the second place, we are asked to *keep* the day. To hold in remembrance its meaning. To keep a day is to make of it something special. We keep birthdays and anniversaries. We keep Christmas! It is a mark of character, of gentility, of supreme trust in and appreciation of the goodness of God—to keep the Sabbath as a day apart from all other days.

3. We are asked to keep the day *holy*. It is to be a *holy* day—not a holiday.

Any thoughtful man can appreciate the fitness of reading one of the gospels or attending a sacramental service as against going to a ball game, a horse race, or participating in the entertainment of a tavern.

To make of Sunday a holy day is not to make it a dull day. A person can rest—he can read sacred scriptures—he can enjoy the association of choice friends—he can call upon the sick and the unfortunate—he can, above all things, take himself to the house of the Lord—there to partake of the sacred emblems of the Sacrament—to sing the songs of Zion, to share in the rich fellowship of wonderful friends, to meditate the meaning of life and project his possibilities into an eternal exaltation. No need to go to the movies on Sunday—there are six other days for that.

Remember that the Lord, himself, assured us that the Sabbath should be sensibly interpreted:

And he said unto them, The sabbath was made for man, and not man for the sabbath:

Therefore the Son of man is Lord also of the sabbath. (Mark 2:27, 28.)

To appreciate more fully the rich promises given to those who

Remember the sabbath day, to keep it holy.

read again: Isaiah 58:13, 14; Ezekiel 20:20; Mosiah 18:23; D. & C. 59:10-12.

But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come. (D. & C. 59:23.)

INTRODUCTION OF STUDY GUIDE FOR DECEMBER 1956

Modesty and Virtue

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. (I Cor. 3:16-17.)

All of us, old and young, should realize the absolute necessity for purity of life in the Church and kingdom of God. Virtue is the foundation of character. It is vital that we are virtuous in thought as well as in deed. Modesty, too, is very essential. It is that quality which gives us a sense of propriety.

President David O. McKay

SPIRIT OF THE LORD MUST PROMPT WARD TEACHERS WHEN ASKING QUESTIONS

"One day, when my brother and I were in our teens, we were ready to leave the barnyard and go out to the field for a load of hay. Father came out, shut the gate behind him, and then looking towards the side-walk, saw two men coming towards the house. He recognized them as ward teachers, Al Sprague and Eli Tracy. He said, 'Boys, there are the ward teachers, tie up your team, and come into the house.' Though we demurred, we obeyed. Seated as a family, we heard our father say, 'Now brethren, we are in your hands.'

"I give you the picture. Now I give you what the teacher said: He started with my father, who was the bishop of the ward, and asked him if he was doing his duty; if he was living in harmony with his neighbors; if he was sustaining the authorities. He asked Mother questions about doing her duty, and he went from the parents to each child who sat around in that meeting.

"Those teachers emphasized one part of their duty. First, Father submitted himself to them, for they came as his representatives and would be in every home. Their duty was to see that 'each member does his duty.' Now that takes tact and some of you say for teachers so to question the people gives offense. I grant you all that, and I am not going to discuss it. But the Lord has asked you to do just that thing. How you do it, the inspiration of the Lord must prompt." (President David O. McKay, General Conference, April 1956.)

Challenging Record



Gary Hack

Gary, a teacher in the Tucson Third Ward, Southern Arizona Stake, has attended all priesthood and Sacrament meetings in his ward since he was ordained a deacon, November 1, 1953.

THE IMPROVEMENT ERA

Bishopric's Page

Prepared by Lee A. Palmer

Aaronic Priesthood Award

New Award Requirements for 1956 Reviewed

THE END OF the year is near. Our award records for 1956 are nearly finished. The new requirements, effective January 1, 1956, should be given careful review as follows:

1. The minimum required attendance at Sacrament meeting was increased from 50 percent to 75 percent, effective January 1, 1956. (Requirement number two.)

2. Requirement number six is new. It specifies that every bearer of the Aaronic Priesthood under 21 must attend the annual tithing settlement in his ward and settle his tithing account with the bishop, whether he has earned money or not or whether he has paid tithing or not. No one is exempt from this requirement who hopes to receive the individual Aaronic Priesthood award for 1956.

3. A deacon must gather fast offerings at least 75 percent of the months he is a deacon during the year. (Requirement number nine.) This requirement was changed from 50 percent to 75 percent, effective January 1, 1956.

4. A priest or a teacher must serve as a ward teacher and visit in the homes of the Saints at least 75 percent of the months he is a priest or a teacher during the year. (Requirement number nine.) This requirement was changed from 50 percent to 75 percent, effective January 1, 1956.

For a complete list of requirements for 1956, see *Handbook for Leaders of Aaronic Priesthood under 21* (1956 edition), pp. 55-59.

Ward Teaching

"Perfect Love Casteth Out Fear"

ARE YOU AS a ward teacher easily discouraged? Are you afraid to defend the gospel? Are you timid in the presence of indifferent members? Do you lack confidence? Are you true to your convictions? Do you agree with some people, knowing in your heart they are wrong? Are you afraid to oppose people? Do you give up too easily? Does your conscience protest when you take the easy way out?

NOVEMBER 1956

Suggestions for Passing the Sacrament First to the Highest Authority

PASSING THE SACRAMENT first to the highest authority "who is sitting on the stand" deserves more careful attention.

The following suggestions will be helpful in effecting the desired uniformity in complying with the recommendation.

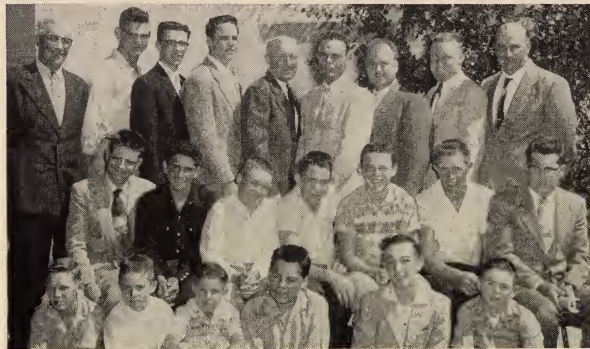
1. When the deacon receives his tray from the priests at the Sacrament table, he should immediately proceed to his assigned position in the chapel, face the stand, and wait until the deacon assigned to pass the Sacrament to those sitting on the stand serves the highest authority first.

2. It should be especially noted that the deacon assigned to pass the Sacrament on the stand should take his position and wait until all other deacons have reached their assigned positions and are facing the stand.

3. When the highest authority "who is sitting on the stand" has received the bread (water) first, then all deacons will immediately proceed to pass the Sacrament to all other members of the Church on the stand and in the congregation.

For further suggestions see the Presiding Bishopric's Page in THE IMPROVEMENT ERA for June 1955 and the *Handbook for Leaders of Aaronic Priesthood Under 21*, pp. 80-81.

WANSHIP WARD, SUMMIT (UTAH) STAKE SETS THREE-YEAR RECORD IN ATTENDANCE AT AARONIC PRIESTHOOD SOCIALS



Enjoy Aaronic Priesthood Socials. For three years the Aaronic Priesthood bearers and their leaders in the Wanship Ward have set the highest ward attendance records at Summit Stake Aaronic Priesthood socials: Their attendance records are: 1956—100 percent; 1955—84 percent; 1954—100 percent. In the 1956 stake social, a father and sons banquet, not only were all Aaronic Priesthood bearers present, but all fathers of the boys were present.

Included in the photo are Bishop William Reed Judd, back row, third from right and his two counselors, LaMar Eranbrock and George A. Smith; quorum advisers and quorum presidencies.

You handicap yourself when you lose confidence in your ability to achieve. Fear and faith are not companions. Why should you fear teaching the truth? Ward teachers are fortified with the priesthood, which is God's power. They are also endowed with the spirit of inspiration. Fear is overcome in the faithful performance of duty.

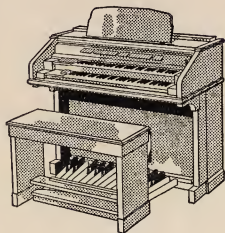
The greatest of all teachers was never

possessed of fear. Throughout the mission of the Master, he demonstrated fearlessness. Although the Savior stood alone most of the time, his great love for us led him to perform his duty faithfully. If you love those whom you are expected to teach, as you should, you will have no fear. "There is no fear in love; but perfect love casteth out fear." (1 John 4:18.)

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To Walk Uprightly

(Concluded from page 823)

ple of dreamy boys visiting here. They've asked me to get another girl. Would you go with us?"

Marie, feeling her eighteen years, answered, "Yes, I guess so." She was about to add, "I'll have to ask my folks," but she knew this would sound silly to her friend. She said good-bye and went into the house to kiss her parents before going to bed.

But she lay awake for awhile thinking about the blind date, wondering if this first decision "on her own" had been a wise one.

The preparation meeting was coming to a close. One of the teachers was asked to offer the prayer asking that they might be protected, guided until they met again.

Marie stood up with the others who spoke to her, told her their names, welcomed her into their group. She felt good, really good. She went out into the hall and started toward the door. Then suddenly she remembered that Debbie and the boys were to pick her up here to go for a ride in the canyon.

CALL OF THE PIBROCHS

By C. Cameron Johns

*In the way everlasting
Let temples rise.
Eye with new vision
The bitter death.*

WILLOWS weep in the glen
Where waters hum hymns
Like a choir of men.
Spurred and tartaned,
Spornan steady,
Chiefs of the clan wait
Malcolm. Malcolm

Stand on ironed hearth
Invincible as oat
In fields of earth.
Crying ages are hushed
In angel light,
And watchers praise
Your name.

The pibrochs' lusty tones
Awake choirs, hymnals, praise,
They call the multitudes . . .
Every thousand years mighty clan
Uproaring the greens
Marching to the song
Of Malcolm.

Surge, sail, and sun the lakes.
With sound of voice
And white of hair
Belle the black night.
Thirty flung centuries
Shall temple-praise
With Malcolm.

Her step that had been swift and easy slowed a little as she went through the door amid the clatter of voices, as the women went their separate ways.

Then she was out on the step. She looked about at the parked cars on every side of the chapel. She saw the smart, two-tone convertible on the other side of the street. Debbie and the two boys—who weren't boys at all, really, but young men at least four or five years older than she—were sitting in the front seat, laughing and talking. It came over her swiftly how much fun it would be riding through the warm, beautiful day in the conspicuous red- and cream-colored car.

And yet, somehow, as she looked at Debbie's bright hair, and the makeup that was visible even from here, and the two strangers, she knew she didn't really want to go. She didn't want all these women and girls to see her get into the car. Particularly, she didn't want the Sunday School superintendent to see her. It was an instinctive thing she supposed, based on the fact that she knew, even if they didn't, that this was a blind date, a pickup almost. She had never gone out like this before, and she couldn't do it now, not without her parents' approval or knowledge, not with the feeling deep within her that it wouldn't quite be right.

Since Debbie had not seen her, she turned swiftly in the opposite direction. If she cut through the block, they would not see her, and she felt certain that they would not come to the house if they did not find her here.

After a few moments her step slowed, and she realized she must return and tell them she couldn't go with them.

Debbie, perhaps, could never understand it. Perhaps, Marie didn't quite understand it herself. She just knew that she felt *good*, as she had felt this morning, and on her birthday, and in the meeting. She felt proud, and right. She was able to look at all the world—and, as her father had told her—to walk *uprightly*.

After all, it was a serious thing to come of age and to make her own decisions.

THE IMPROVEMENT ERA

Man and the Gospel

(Concluded from page 822)

thority was not on earth to administer its sacraments must assent to it in their minds and accept it in their hearts wherever they may be; while the outward ordinances thereof must be performed on this earth by those authorized to act for and in behalf of them. This acceptance of the gospel applies to all those who have not died in a state of perfect innocence. Those who have died in their innocence are saved to the uttermost by virtue alone of the atonement of Jesus Christ—on such justice has no claim whatsoever. They rest secure in the arms of God's mercy.

This is the teaching of the Holy Church of Jesus Christ—the gospel she is teaching to the living, the sacraments of which she is administering both to the living and for the dead; for having received through her first great prophet, Joseph Smith, the keys of divine authority, and especially those which pertain to the salvation of the dead, she is carrying on the work of redemption both in this and in the spirit world; and her especial mission is to unite all dispensations that are passed with this present Dispensation of the Fullness of Times, of which she is the exponent. Her mission is to link family with family and generation with generation, until all the chains are complete which shall bind the whole race of men and women in bonds of love and salvation to our Father and our God, through Jesus Christ our Lord.

WIND THE WIZARD

By Maude Rubin

HE WIELDS a flashing sword, two-edged, ice-whetted,
Flailing the quaking aspens' naked limbs
To matchwood tinder. The static pine is
fretted
By lunging stab and thrust. Persistence
trims
The poplar's lush endowment leaving stark-
ness
Where pendant crystal hung through sum-
mer rains.
Low sun-fire pales to early prescient dark-
ness,
Great tumbleweeds leap high across the
plains.
Over the swampland screams a swooping
blizzard
Harrying green-winged teal in arrowed
flight
To some far marsh of refuge. . . Wind the
Wizard
Threatens to end the earth with demon
might,
But morning's wand is gentle, spreading
light
On the silent calmness of this world of
white.

NOVEMBER 1956

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The First Presidency

(Continued from page 785)

of bishops was expressly revealed. "Wherefore they shall be high priests who are worthy, and they shall be appointed by the First Presidency of the Melchizedek Priesthood, except they be literal descendants of Aaron." (D & C 68:15.) The responsibilities of the Council of the Twelve and of the Seventy were clearly defined in the revelation recorded in section 107 of the Doctrine and Covenants:

"The Twelve are a Traveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations, first unto the Gentiles and secondly unto the Jews.

"The Seventy are to act in the name of the Lord, under the direction

of the Twelve or the traveling high council, in building up the church and regulating all the affairs of the same in all nations, first unto the Gentiles and then to the Jews." (D & C 107:33-34.)

How heart-breaking it must have been for the Prophet, following the perfecting of the Church and the organization of the priesthood responsibilities, to have some of those who labored closest to him fall victims to the apostasy that crept into the Church! He must have thought often of that verse in the Bible when the Savior was left alone: "Then all the disciples forsook him, and fled." (Matt. 26:56.)

But the work of the restored gospel must go forward, and in the face of personal disloyalty the Prophet organized again to fulfil the calling that had come as a responsibility in his leadership of the Church.

Early in the organization of the Church, therefore, the pattern was set concerning the duties of the First Presidency. Theirs is the responsibility for the entire working of the Church, both spiritual and natural: the missionary system, the welfare program, the priesthood organization, the auxiliary system. As the Church has grown, the responsibilities have remained essentially the same, but the administration of these responsibilities has multiplied manifold. Now the Church is world-wide, and Saints in distant parts must be considered in all plans that go forward.

One brief example might illustrate. When the Church was in its early stages, plans were perfected for one temple at Kirtland, Ohio, and another was built at Nauvoo, Illinois. Today two temples are being erected in far-distant parts of the earth: one in Newchapel, England, and one near Hamilton, New Zealand. Two other temples have been recently dedicated: in Bern, Switzerland, and in Los Angeles, California. Temples serve the Saints in Utah, where there are four temples; in Idaho, in Arizona, in Canada, in Hawaii, where there is one temple each; and others are in prospect for other areas. The administrative situation for temples alone has multiplied rapidly. Other activities likewise have added responsibilities as the Church has grown throughout the years and in the various countries.

Language barriers have gradually dissolved before the persistent efforts

THE IMPROVEMENT ERA

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of the First Presidency, who have directed the opening of missions in most of the European countries, South Africa, South American countries, and the islands of the sea. The first Presidency is the directing head; the other Councils carry forward their specific assignments. Truly, the First Presidency is inspired in the work that continually goes forward under their direction. Each First Presidency has recognized the urgency with which the revelation came to the Prophet:

"For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work." (D & C 4:4-5.)

ON MY MORNING WINDOW

By Maude Rubin

SUMMER's passing is watched

By the gull and the tern,
But nothing of beauty is lost.
Now my window is etched
With white bracken and fern
In the crystalline transience of frost.

Our present leader, President David O. McKay, takes his place among the other eminent Presidents of the Church. He is the ninth in line in the position and has achieved an undying name for service with his predecessors in this calling: the Prophet Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, Heber J. Grant, and George Albert Smith.

His Counselors also follow in the footsteps of many great men whose service in bygone days they are emulating today. President Stephen L. Richards as First Counselor to President David O. McKay follows such men as Sidney Rigdon, Heber C. Kimball, George A. Smith, John W. Young, George Q. Cannon, John R. Winder, Anthon H. Lund, Charles W. Penrose, Anthony W. Ivins, J. Reuben Clark, Jr.

President J. Reuben Clark, Jr., Second Counselor to President McKay,

has as his predecessors Frederick G. Williams, Hyrum Smith, William Law, Willard Richards, Jedediah M. Grant, Daniel H. Wells, Joseph F. Smith, Anthon H. Lund, John Henry Smith, Charles W. Penrose, Anthony W. Ivins, Charles W. Nibley, himself, and David O. McKay.

To each First Presidency have been given the keys of the kingdom to administer for the spiritual and temporal well-being of both the members of the Church and the world as a

whole. This Church has ever been a missionary Church, and has grown from its initial membership of six when the Church was organized April 6, 1830, to 1,357,274 in April 1956. The work of the First Presidency in organization has promoted this growth. And in keeping with the divine calling, the First Presidency must serve both at home and abroad in their endeavor to bring the children of our Eternal Father back again to him.

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Today's Family

EILEEN GIBBONS
Editor

Snacks: Snappy and Satisfying

by Josephine B. Nichols

DIRECTOR, STERLING W. SILL
HOME LIVING CENTER, UNIVERSITY OF UTAH

NO ONE NEEDS to tell Mother that when her grade-school youngster bursts into the house a good three hours before the dinner hour and says he'll "die if he doesn't eat right this minute" he means it!

Growing, active children—and many adults—do require food between meals to satisfy a very real hunger. The pep and efficiency which a child or job-holder has in the afternoon depends largely on what he had for lunch and for a snack.

Studies show a definite relationship between nutrition and progress in school or on the job. In a recent issue of *The Journal of the American Medical Association*, farmers were urged to copy their city cousins by taking mid-morning and mid-afternoon breaks for snacks. It is pointed out in the article that this would reduce the high farm accident rate by stepping up efficiency and lessening fatigue.

Snack meals should be served about the same time each day—not too near a meal. They should be light and easily digested. Very sweet and fatty foods should not be served since they will destroy the appetite for good wholesome food. Snacks should be easy to prepare—but they should be prepared! Leftovers, with a little planning, can be wonderfully disguised. The most important thing to remember in snack preparation is that foods served as snacks should contribute their share of the body's daily need for minerals, vitamins, protein, and other health-protecting nutrients. Snacks should be planned with the other meals of the day in mind.

Many foods usually kept on hand

make good snacks: milk or milk drinks, fresh or dried fruits, whole grain cereals and crackers, cookies, bread, vegetable or fruit juices. A fig or raisins will frequently satisfy a child's hankering for something sweet.

The following suggestions might appeal to your school child who "can't wait for dinner."

Orangegg

Simply beat one egg well, add eight ounces of chilled orange juice, and beat well again. Use either fresh juice oranges or frozen or canned juice.

Orangegg is an inexpensive meal-in-a-glass that provides immediate energy and substantial amounts of protein and

Vitamin C. It is easily assembled by busy mothers and easily consumed by the "starving" youngster—or the hard-playing son who doesn't want to stop for nourishment in the midst of a game.

Other "meal-in-a-glass" treats might include:

Plain Egnog

1 egg well beaten
1 tablespoon sugar
1 cup chilled milk
1/4 teaspoon vanilla
Sprinkle of nutmeg

Beat together egg and sugar. Beat in milk and flavoring. Serve cold.

Fruit Egnog

Follow the same recipe as for plain eggnog, substituting two tablespoons of fruit juice (grape, orange, raspberry, or cherry) for vanilla and nutmeg.

For chocolate eggnog, follow plain eggnog proportions but omit sugar and beat in one tablespoon of chocolate syrup.

Molasses Milk

A molasses milk drink is delicious, different, and provides much-needed iron. Mix together one cup milk and one tablespoon molasses. Sprinkle with nutmeg if desired.

For other tasty combinations substitute caramel or postum for the molasses.

Fresh fruits can be snack favorites if attractively prepared. Apples, bananas, oranges, grapes, and/or other fruits,

(Continued on page 870)



Orangegg—A healthful, quick-energy snack.

THE IMPROVEMENT ERA



*There's
something
about a
Pumpkin...*

THERE'S SOMETHING ABOUT A PUMPKIN, sunning itself in a field at fall, that just naturally conjures up visions of the good things of life . . . like a golden-brown pumpkin pie, with its special spicy flavor and melt-in-your-mouth goodness. For Thanksgiving and other special-occasion days this fall, you'll want plenty of U and I Sugar on hand. Make sure you have the complete U and I family of fine sugars: Powdered, Brown, Fine Granulated and Superfine Dessert.

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Snacks: Snappy and Satisfying

(Continued from page 868)

thoroughly washed and dried and arranged as a kitchen table centerpiece, are likely to catch a hungry child's eye. Or, in ten extra minutes, they can become an appealing fruit plate.

Fruit Plate

Arrange on crisp lettuce leaf a variety of fruits, such as pineapple chunks, grape clusters, apple wedges, orange slices, and banana pieces rolled in pineapple juice, then finally chopped nuts. Let a youngster take his pick, or prepare as individual plates for the entire family.

Fruit Milk Shake

1 cup chilled milk, beat with one of the following:

- 1/2 banana
- 1/2 cup orange juice
- 1/2 cup prune juice
- 1/4 cup crushed sweetened strawberries.

Surprise your snack-hungry child—or the entire family—with nutritious bread variations, such as the following, which can be served alone or with beverages and salads.

Cheese Puffs

- 1/2 pound grated nippy cheese
- 1/2 cup butter
- 1/2 cup sifted flour
- Dash of paprika (optional)

Combine cheese and butter, work in flour with paprika. Chill thoroughly. Shape chilled mixture into balls the size of large marbles. Place on ungreased cookie sheet. Bake at 425° F. for five to seven minutes. Serve warm.

Cheese Snack Bread

- 1 pkg. hot roll mix
- 1 egg
- 5 tablespoons milk
- 1 teaspoon grated onion (optional)
- 1/2 teaspoon salt
- 2 1/2 cups grated yellow cheese
- 1 1/2 teaspoons poppy seeds

Prepare dough as hot roll mix package directs. Cover. Let rise in warm place (85° to 90° F.) until double in bulk (30 to 45 minutes). Spread in well-greased 13" x 9" pan. Let rise in warm place until light (30 to 45 minutes). Combine egg with grated onion, salt, and grated cheese. Spread on top of dough. Sprinkle with poppy seeds. Bake at 425° F. for 20 to 25 minutes. Serve warm. Makes 12 pieces.

Kabobs

Make a four-decker sandwich with buttered bread, alternating white and

whole wheat slices. Add one of the following fillings: Deviled ham with mayonnaise, peanut butter and honey, coconut with brown sugar, creamy cheese spread, or something of your own creation. Cut into four squares. String one or two squares on a small wooden skewer. Bake at 475° F. eight minutes or toast in broiler, turning frequently. They're fun to eat.



Bread Sticks

Toasted bread sticks are one of the easiest snack treats to prepare, and they're good served alone or with beverages, salads, or soups. Children love them.

Butter bread slices, cover with grated parmesan cheese, sprinkle with minced parsley, chives, poppy seeds, caraway seeds, or grated orange rind plus sugar or honey, or brown sugar and coconut flakes. Cut into four strips. Toast at 475° F. for eight minutes.

Toasted Rolls

Cut hamburger or frank rolls in half. Spread with butter. Top with ground minced ham mixed with mayonnaise and cheese or top with peanut butter and jelly. Toast in broiler. Serve with beverage.

Snack-time can also be a fun time for the entire family, a casual time of relaxing and visiting together or with friends who may have dropped in. Suggestions for the evening snack, "family night," or the last raid on the refrigerator, might include desserts saved from dinner, hot or cold tomato juice with assorted crackers and cheese, hors d'oeuvres, small sandwiches, cereal sundaes (cereal topped with milk or cream and fresh, frozen or canned fruit), or special breads, such as the following, served with either hot or cold beverages:

Boston Brown Bread

- 1 cup all-bran cereal
- 1 cup sour milk
- 1/2 cup raisins
- 2 tablespoons molasses
- 1/2 cup sugar
- 1 cup sifted flour
- 1 teaspoon soda
- 1/4 teaspoon salt

Mix together all-bran, sour milk, raisins, and molasses. Let stand ten to fifteen minutes. Add flour which has been sifted with soda and salt. Fill a number 303 greased can half full, cover tightly with aluminum foil, and steam two hours. Serve hot, sliced.

Quick Orange-Caramel Rolls

- 1/4 cup sugar
- 1 teaspoon grated orange rind
- 1 1/2 tablespoons orange juice
- 1/4 teaspoon mace or nutmeg
- 1 tablespoon melted butter
- 12 brown 'n serve dinner rolls

Combine sugar, orange rind, orange juice, mace or nutmeg, and butter. Spread over bottom of greased shallow pan. Place rolls with tops down, over sugar mixture. Bake in hot oven (400° F.) for 15 minutes. Let rolls stand in pan two minutes before inverting pan and removing rolls, so that the orange caramel topping is up. Serve immediately.

Waffled Toast

Trim crusts from bread, spread about one teaspoon butter on both sides of each slice of bread. Place buttered bread in a pre-heated waffle iron for about three minutes or until brown. To serve cut each slice in half. Serve hot with honey or cinnamon sugar.



Cream Scones

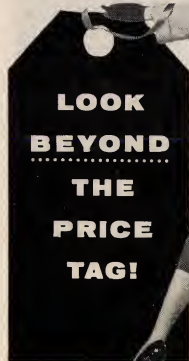
- 2 cups sifted cake flour
- 2 teaspoons baking powder
- 1/2 teaspoon salt
- 2 teaspoons sugar
- 4 tablespoons butter or margarine
- 1 egg and 1 egg yolk
- 1/3 cup table cream
- 1 egg white, slightly beaten

Mix dry ingredients and sift. Cut in shortening. Add egg, egg yolk, and cream all at once. Stir until product leaves sides of bowl. Turn onto lightly floured board. Knead about 20 seconds.

(Continued on following page)

NOVEMBER 1956

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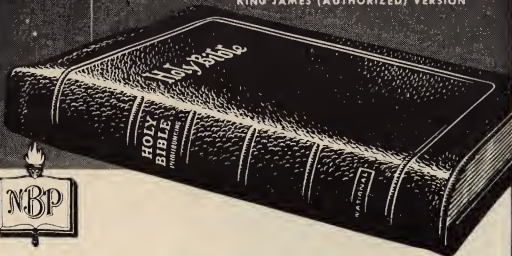
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Hotel Utah Max Carpenter, Manager

Snacks: Snappy and Satisfying

(Continued from preceding page)

Roll $\frac{1}{2}$ inch thick, cut in triangles. Bake on electric grill or heavy skillet or place on ungreased baking sheet. Brush with egg white and sprinkle with sugar. Bake in hot oven (450° F.) 12-15 minutes. Makes 12.

The following are delicious served as dips, or as spreads for wheat crackers, potato chips, or bread sticks.

Crab or Shrimp Dip

- 1-5 oz. can cleaned shrimp or crab
- $\frac{1}{4}$ cup salad dressing
- Dash tabasco sauce
- 2 teaspoons onion juice
- 1 teaspoon lemon juice
- Salt
- Pepper
- Cream

Cut or flake shrimps into very small bits, mix well with remaining ingredients. Add cream to make desired consistency.

Avocado Cottage Cheese Dip

- 1 cup cottage cheese, sieved
- 1 avocado, mashed
- Salt and pepper
- Pickle relish
- Horse radish
- Onion, grated
- Cream or mayonnaise

Blend cottage cheese well with avocado and seasonings. Thin with cream or mayonnaise until desired consistency.

Unusual, and a little special, are:

Angels on Horseback

Wrap half strips of bacon around small oysters, fasten with toothpick. Place in shallow pan. Bake at 400° F. until bacon is crisp or broil under broiler. Serve hot.

Beef and Cheese Stick

Cut American cheese in sticks $\frac{1}{4}$ inch by $\frac{1}{4}$ inch by 2 inches. Wrap each stick in a dried beef slice. Broil until cheese is slightly melted. Serve hot on toothpicks.

Ham Toastwich

- $\frac{1}{4}$ cup butter
- 2 tablespoons prepared mustard
- 12 slices bread
- 6 slices boiled ham
- 2 slightly beaten eggs
- $\frac{1}{3}$ cup milk
- $\frac{1}{4}$ cup shortening

THE IMPROVEMENT ERA

Combine butter and mustard. Spread on bread. Make six sandwiches by placing a ham slice between slices of buttered bread. Combine eggs and milk. Dip each sandwich into egg mixture, turning it to coat both sides. Brown sandwiches on both sides in small amount of hot shortening. Serve hot.

Without being reminded, no one will overlook America's favorite dessert: ice cream and cake or cookies. Serve them plain or dressed up. Perhaps an ice cream cake sundae, decorated with your favorite topping, would be just the thing for tonight.

Remember that snacks should be not only easy to fix but also healthful, that if they are leftovers, they should be attractively-prepared leftovers. Let these few suggestions be a stimulus to your own imagination, and make snack-time a favorite time in your home.

The Magic Circle

by Ethel Hopper

THERE IS MAGIC about a circle. Just the words "family circle" bring a feeling of security and understanding and a sense of togetherness. This feeling may have just happened, but again it may be the outgrowth of several things. In a circle people can see each other, and one's face and eyes tell much that the voice does not.

Undoubtedly before there were stoves, families gathered about a fireplace. The warmth and seclusion would have relaxed the members and would have made it hard to be pretentious or evasive. Casual remarks were more likely to have assumed their true meanings.

We know that gathering about the evening campfire was the high light of a pioneer's day. During the daylight the family might have separated, gathering fuel, trudging behind, helping others, or riding with a friend. But the campfire drew them together, to eat, to foster acquaintanceship, to gather courage, and to join in prayers of thankfulness and supplication. Many love stories were

(Continued on following page)

From here to Hawaii—they love that "yeast-riz" crust!



Hula-Hula Ham



'Yeast-Riz' Crust with Ham

Scald $\frac{1}{4}$ cup milk. Stir in $\frac{1}{4}$ cup shortening, 6 tablespoons sugar and $\frac{1}{4}$ teaspoon salt. Cool to lukewarm. Measure into bowl $\frac{1}{4}$ cup warm (not hot) water. (Cool to lukewarm for compressed yeast.) Add 1 package or cake Fleischmann's Yeast, active dry or compressed. Stir to dissolve. Stir in lukewarm milk mixture, 1 beaten egg and $\frac{1}{2}$ cups sifted enriched flour. Beat until smooth. Stir in an additional $\frac{1}{4}$ cups sifted enriched flour (about). Knead. Let rise until doubled in bulk, about $1\frac{1}{2}$ hours. Punch down; divide into 3 pieces. Roll each into 10-inch circle. Press firmly into 9-inch pie pan. Press edge with tines of fork. Brush with 1 slightly beaten egg white. (To decorate crust, place thin braid or small out-cuts of dough around rim. Brush with egg white.) Let rise until doubled

in bulk, about 20 minutes. Prick with fork. Bake in oven at 350°F. for 8 minutes. Do not brown. Fill and bake—or store until ready to use. To store crusts, cool, stack and wrap in foil. Hold in refrigerator 1-10 days. Makes 3.

Ham Filling

Mix together 2 cups ground baked or boiled ham, $\frac{1}{2}$ cup fine dry bread crumbs, $\frac{1}{2}$ teaspoon dry mustard, 1 cup milk and $\frac{1}{2}$ cup drained crushed pineapple from No. 2 can. Spoon mixture into "Yeast-Riz" Crust. Combine 2 tablespoons melted Blue Bonnet Margarine with $\frac{1}{4}$ cup brown sugar and remaining 1 cup drained crushed pineapple from No. 2 can. Spoon on top of ham mixture. Sprinkle with $\frac{1}{2}$ cup shredded coconut. Bake in moderate oven at 350°F. for 20-25 minutes. Serve hot. Makes 4-6 servings.

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The Magic Circle

(Continued from preceding page)

told by the flash of eyes across the circle.

Later the circle was shifted to the kitchen table, and from there to the dining room table. Three times a day all members met around it. Then, more than any other time, children learned their standards of conduct, their "manners." They shared not only food but also experiences, and each learned from the other. Around the table the spirit and ideals of the parents were "caught" by the children. Around it they learned to wait patiently until others were served, and while father carved they learned to take second choice with a smile. Problems might be ironed out under the mellowing influence of hunger satisfied. Around the table the children learned to bow their heads together to thank their Heavenly Father for the food and for the dear hands that provided and prepared it.

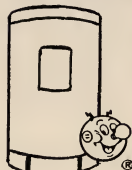
The intimacy of the table gave brother courage to admit the poor grade he got in English or the touch-down he didn't make. How refreshing to wash hands and face and come to a big friendly table to his own chair, his own plate! Love and security were there, although he didn't know the words.

Around that table Sister learned what well-cooked food can do for a family, how rewarding the hours spent in preparation can be. Father



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could look around at his loved ones, and, catching mother's smile, forget his hard day. And where else could father be so completely the head of the family?

Today the circle is in danger of being broken. There is the breakfast nook into which we slip in and squeeze out. There is the "snack bar" between kitchen and living room. Dad and the kids pull their stools up to it, usually at different times. They hook their feet over the rounds and balance their elbows on the bar while Mom cooks and slides the hamburgers over to them, hot from the griddle. It is handy!

Then there is the television tray. Fill your own in the kitchen, and without knowing or caring, supper is over. A sad or glad time is had by all, depending on the program. Surely we are losing something when we discard the old quartersawed oak dinner table.

These Times

(Continued from page 774)

odist Episcopal, and other positions. In nearly all cases, local ministers responded to the invitation extended by the ERA editors. In some few instances, the ERA was obliged to print statements of authoritative character from other sources. The series stands in print today as an admirable effort and expression.

The lead article in the first issue was by Edward H. Anderson, whose pen was later to contribute much to the ERA. As the past general secretary of the YMIMIA, he offered a historical account entitled "The Past of Mutual Improvement," which stands today as a basic source of organizational history.

If there is a curio in the first volume of the ERA, it too is there as a result of the work of Edward H. Anderson, with the encouragement of the editors, especially B. H. Roberts. Entitled "The Book of the Revelation of Abraham," this piece ran in three issues as "Translated from the German of Professor G. Nathanael Bonwetsch, of the University of Goettingen, Germany, by Edward H. Anderson and R. T. Haag." First appearing in August 1898, this interesting document was secured from Professor Bonwetsch and translated as the result of an account carried in a San Francisco newspaper the preceding January. The alert ERA people noted that the article contained "many things of a character . . . that ran parallel

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These Times

(Continued from preceding page)
with what is recorded in the Book of Abraham, given to the world by Joseph Smith in 1836... Letters were written to Professor Bonwetsch, who sent to the ERA a copy of the document, said to be from an old Slavic manuscript

discovered in the University of Moscow, Russia.

Those interested in curios can turn to volume one and read Anderson's and Haag's translation of Bonwetsch's translation of the old Slavic manuscript for themselves. In comparing the book of

The Tension of Pretense

Richard L. Evans

THERE ARE, in literature and in life, some intense tales of the tensions that come from leading a double life. In the field of espionage, for example, there would seem to be little time for relaxing, little time for the real living of life, when a person must constantly pretend to be something he isn't, or pretend to be doing something he isn't doing. Under such circumstances, he would likely be afraid of every unguarded act or utterance—even afraid of what he might say in his sleep. This ties in with a significant sentence by Anne Morrow Lindberg, somewhat recently written: "The most exhausting thing in life, I have discovered, is being insincere."¹ It is a provocative thought: the exhaustion of insincerity—of pretense. A masquerade can be colorful and exciting if a person can drop the costume and the mask when the evening is over. But a permanent masquerade would surely wear a man away. Acting also is exciting to some. But always to be acting would surely be altogether exhausting. There are many kinds of pretending: the pretense of pretending to be something other than we are; of pretending to be doing something we aren't doing; of pretending to be keeping commandments we aren't keeping; the pretense of trying to justify ourselves in unworthy acts or utterances. All pretense is wearing and wearisome, even when we aren't altogether aware of it, for with it come a constant strain, and a kind of transparency also—because those who are close to us we seldom really deceive—and even those who aren't, often seem to have a kind of perception concerning sincerity or insincerity. There is nothing quite so convincing, nothing quite so satisfying, as a quiet, honest sincerity—the showing of an honest face and front. And the effort of explaining why we aren't doing what we ought to do, why we aren't being what we ought to be, why we aren't living as we ought to live; the talking back to conscience; the attempt to justify, to explain away what shouldn't be, do worry and wear. There isn't much chance to repent, to reform, to improve, to progress until we honestly face facts; and merely going through the motions or the masquerade, or relying insincerely on the art of acting, are all part of an exhausting kind of pretense, an exhausting kind of insincerity. One of the most exhausting things in life is insincerity.

¹Anne Morrow Lindberg, *Gift from the Sea*.

"The Spoken Word"

FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, SEPTEMBER 16, 1956

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Abraham with "The Book of the Revelation of Abraham," (so translated from the Moscow source, via Goettingen), one may still bear in mind the thoughtful comment of Editors Smith and Roberts with respect to the latter: "... how much is tinged with fable ... we cannot pretend to say."

Fiction, poetry, news of the Church at home and abroad, current events, political commentary, biographical sketches, items of varied religious appeal—all combine to make volume one of the ERA impressive. Whether handling theological questions, presenting myth, fantasy, or thoughtful exposition, Editors Smith and Roberts laid out their work in grand style. Business manager Grant and his assistant Hull offered the whole for a subscription price of two dollars a year—a price maintained through wars, depressions, panics, and inflation for many, many years. In the second issue, the twelve to fourteen hundred missionaries were offered the magazine for a special missionary rate of one dollar. By the time the third issue appeared, the business and spiritual energy of Heber J. Grant had produced a situation whereby missionaries were provided magazines, through distribution to their respective mission headquarters, at no cost to themselves at all.

In the fifth issue, March 1898, William H. King's article "Through War-Stricken Cuba" appeared. To keep faith with readers, the editors had Congressman King send 4,600 words by special dispatch from Washington in order for this article to appear as scheduled and promised. Mr. King thought his manuscript was due on March 15, 1898; the editors expected it on February 15. When the deadline passed, "There was no hesitancy as to what should be done. The ERA must neither fail to publish the article it had promised, nor be one day late in issuing its February number." (Vol. 1, p. 370) Employing the telegraph, the editors and Mr. King went to work and demonstrated that they were true journalists determined to maintain a journal's responsibilities to its readers.

Evidenced by Elder Hart's check-up on certain "prominent" readers in 1897 and by the designs and achievements of the editorial and business staff, it is plain that the men of sixty years ago were big. They cast long shadows. Better, as a figure of speech, the torches in their hands shed light far down the years. Readers, editors, and contributors in these times will have to run fast to exceed their shadows, or will have to stretch their arms high with pretty good lamps to produce as much illumination.

NOVEMBER 1956

Children Love it!

... and
it's good
for them

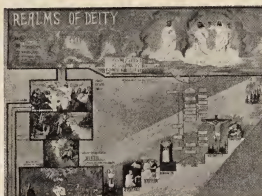


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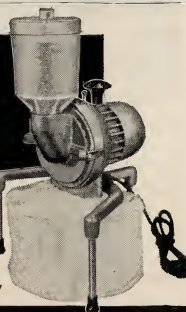
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The General Authorities

(Continued from page 815)

World War II president of European Mission. President Ogden (Utah) Stake 1919-37. Sustained as Assistant to the Council of the Twelve, April 5, 1941. Set apart, May 21, 1941, by President Heber J. Grant.

CLIFFORD EARL YOUNG, born December 7, 1883, at Salt Lake City. Missions: British, July 1905-February 1906; Swiss and German, February 1906-February 1908. President Alpine (Utah) Stake, 1928-1941. Sustained as Assistant to the Council of the Twelve, April 6, 1941, set apart, May 21, 1941, by President Heber J. Grant.

ALMA SONNE, born March 5, 1884, at Logan, Utah; Missions: Great Britain, 1910-1912; president European Mission, October 1946-November 1949. President Cache (Utah) Stake. Sustained Assistant to the Council of the Twelve, April 6, 1941, set apart, May 26, 1941, by President Heber J. Grant.

EL RAY L. CHRISTIANSEN born July 13, 1897, at Mayfield, Utah. Missions: Central States 1924-25; president, Texas Mission, May 1937-August 1941. Bishop, Draper (Utah) First Ward, 1935; president Logan Temple, May 1943-February 1952; president East Cache (Utah) Stake, March 1951-March 1952. Sustained as Assistant to the Council of the Twelve, October 6, 1951; set apart, October 11, 1951, by President Stephen L. Richards. Director of Genealogical Society December 9, 1953. President Salt Lake Temple, December 29, 1953.

JOHN LONGDEN, born November 4, 1898, at Oldham, England. Mission: Central States, October 1921-March 1924. Bishop Salt Lake City Nineteenth Ward, September 1925-September 1930; assistant LDS servicemen's co-ordinator, 1942-1943; sustained as Assistant to the Council of the Twelve, October 6, 1951; set apart, October 11, 1951, by President J. Reuben Clark, Jr.

HUGH B. BROWN, born October 24, 1883, at Granger, Utah. Missions: British Mission, September 1904-November 1906; president, British Mission, 1937-40 and 1944-46; president Lethbridge (Alberta, Canada) Stake, 1921-27 and Granite (Salt Lake City) Stake, 1929-1936. LDS servicemen's co-ordinator, 1942. Sustained as Assistant to the Council of the Twelve, October 4, 1953; set apart, October 20, 1953, by President David O. McKay.

STERLING WELLING SILL, born March 31, 1903, at Layton, Utah. Mission: Southern States, January 1924-April 1926. Bishop, Garden Park Ward, Bonneville (Salt Lake City) Stake, 1936-1946. Member, Sunday School general board, 1952 to 1954. Sustained Assistant to the Council of the Twelve, April 6, 1954; set apart, April 14, 1954, by President David O. McKay.

THE FIRST COUNCIL OF THE SEVENTY

LEVI EDGAR YOUNG, born February 2, 1874, at Salt Lake City. Missions to Eastern States, 1897, Germany, 1901; president, Salt Lake Temple Square Mission, 1922-35; president, New England States Mission, 1939-1941. Sustained as a member of the First Council of the Seventy, October 6, 1909; set apart, January 23, 1910.

ANTOINETTE RIDGEWAY IVINS, born May 11, 1881, at St. George, Utah. Mission: President, Mexican Mission (headquarters in

California), August 1931 to March 1934. Sustained as a member of the First Council of the Seventy, October 1931; set apart, October 8, 1931.

OSCAR AMMON KIRKHAM born January 22, 1880, at Lehi, Utah. Mission: German, 1900; executive secretary, YMMIA, 1909, having been previously a member of YMMIA general board. Sustained as a member of the First Council of the Seventy, October 5, 1941, set apart, October 18, 1941, by President Heber J. Grant.

SEYMOUR DILWORTH YOUNG born September 7, 1897, at Salt Lake City. Missions to Central States, January 13, 1920, to October 1, 1922; president, New England States Mission May 17, 1947, to April 1, 1951. Sustained as a member of the First Council of the Seventy, April 6, 1945, set apart, May 23, 1945, by President George Albert Smith.

MILTON REED HUNTER born October 25, 1902, at Holden, Utah. Sustained as a member of the First Council of the Seventy, April 6, 1945. Set apart, May 23, 1945, by George F. Richards.

BRUCE REDD MCCKONKIE, born July 29, 1915, at Ann Arbor, Michigan. Mission: Eastern States, October 1934 to December 1936. Sustained as a member of the First Council of the Seventy, October 1946; set apart, October 10, 1946, by President George Albert Smith; servicemen's co-ordinator, June 1947.

MARION DUFF HANKS, born October 13, 1921, at Salt Lake City. Missions: Northern States, February 1942-February 1944; assistant director, Temple Square Mission, 1946. Sustained as a member of the First Council of the Seventy, October 7, 1953; set apart, October 13, 1953, by President David O. McKay.

THE PRESIDING BISHOPRIC

JOSEPH LEOPOLD WIRTHLIN, born August 14, 1893, at Salt Lake City, Utah. Missions: Swiss-German, 1913 (finishing in Central States), Ensign Stake Mission, 1919-1920; bishop, Salt Lake City Thirty-third Ward, April 22, 1928, to April 14, 1935; president of Bonneville (Salt Lake City) Stake, October 28, 1935, to May 16, 1938; sustained as second counselor in Presiding Bishopric, April 6, 1938, set apart April 14, 1938, by President Heber J. Grant; first counselor in Presiding Bishopric, December 14, 1946, by President George Albert Smith; sustained as Presiding Bishop, April 6, 1952; set apart, April 10, 1952, by President David O. McKay.

THORPE BEAL ISAACSON, born September 6, 1898, at Ephraim, Utah. Set apart as second counselor in the Presiding Bishopric December 12, 1946, by President George Albert Smith; sustained as first counselor in the Presiding Bishopric, April 6, 1952; set apart, April 10, 1952, by President Stephen L. Richards.

CARL WILLIAM BUEHNER, born December 27, 1898, at Stuttgart, Germany. Mission: Eastern States, 1919. Bishop of Forest Dale Ward, Granite (Salt Lake City) Stake, August 2, 1938-January 24, 1942; president, Granger Stake, January 17, 1946 to 1951; member, general welfare committee, January 16, 1951; set apart second counselor in Presiding Bishopric, April 10, 1952, by President J. Reuben Clark, Jr.

THE IMPROVEMENT ERA

Your Question

(Concluded from page 782)

"And thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity.

"Behold, thou art one in me, a son of God; and thus may all become sons. Amen."²

Today there are foolish daughters of those who hold this same priesthood who are violating this commandment and marrying the sons of men; there are also some of the sons of those who hold the priesthood who are marrying the daughters of men. All of this is contrary to the will of God just as much as it was in the days of Noah.

²Ibid., 6:66-68.

Exploring the Universe

(Concluded from page 773)

LAST APRIL 29TH Professor J. J. Thomson of Cavendish Laboratory, Cambridge University, England, announced the existence of some particles or corpuscles called "electrons." He has summarized all the evidence and concludes: "1. That these particles are all of the same mass and carry the same charge of negative electricity from whatever kind of atom they may be derived, and are a constituent of all atoms. 2. That atoms are not indivisible, for negatively electrified particles can be torn from them by the action of electrical forces, impact of rapidly moving atoms, ultraviolet light or heat. 3. That the mass of these particles is less than one-thousandth part of the mass of an atom of hydrogen."

LATE GENTIAN

By Eva Willes Wangsgaard

TODAY was warm as any summer day. I wandered through the garden. Grass was green. Belated roses' blooming made a gay, Cerise intrusion on November's scene. All out of step with Time, who never halts His tortoise steps for gardens or for me, The Indian Summer warmth, seductive, false. Spread living jade where crystal white I should be. I gathered azure gentians. Unaware, I let their fringes dew with falling tears. They were your eyes, and nothing else was there. I stood confronted by the empty years, Weeping for gentians, neither flesh nor bone, All my bereavement wakened by their tone.



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Your Page and Ours



MUTUAL GIRLS HONORED AT BANQUET

LAST MARCH it was announced that the young men of Henefer Ward, Summit (Utah) Stake, had made an excellent record in attendance at priesthood and Sacrament meeting. The twenty-two girls enrolled in Mutual decided to see what they could do. All the girls had achieved at the end of the MIA year, May 31. In August the girls were honored at a banquet given by the ward bishopric and their wives.

Those in the picture, left to right, first row: Darlene Richins, Sharon Wilde, DiAnn Wilde, Sandra Stephens, Janice Mischke, Mary Ackerson, Ann Taylor. Second row: Marilyn Richins, Selma Taylor (Jr. Gleaner leader), Ethel Taylor (Bee Keeper), Melva Richins (YWMIA president), Violet Ovard (manual counselor), Ruth Francis (Mia Maid leader), Connie Wilde. Third row: Dorene Mischke, Vera Wright, Nadine Fawcett, Frances Stephens, Virginia Tweed, Ila Dawson, Joan Foster (attendance secretary), Carol Richins, Cleone Richins, Marsha Stephens. Not present when the picture was taken were Elsenia Jensen Jones, Leone Roberts Creager, and Shirley Francis.

Fort Stewart, Georgia

Dear Editors:

BEING SO FAR away from our home in Utah, we have found THE IMPROVEMENT ERA our one sure way of hearing all the Church news. We especially enjoyed the special conference issue. Much of the time we have been unable to attend our meetings since it is quite a long drive, and we always look forward to receiving our ERA each month.

Thank you very much for making this magazine possible.

Sincerely,

/s/ Sp-2 and Mrs. J. N. Stephens

ST. GEORGE STAKE MIA MAIDS ACHIEVE

AFTER THREE YEARS of trying, the Mia Maid leaders and the executives of the YMMIA of the St. George (Utah) Stake reached their goal—their stake Rose Bouquet tying. Eighty-eight Mia Maids of a possible 117 girls in the stake, and five leaders received Mia Joy awards. The theme of the evening was “Stepping Stones,”

Dear Editors:

IHAPPENED to procure the April 1956 issue of THE IMPROVEMENT ERA, and while I read through it, I liked best the article on “Archaeology and the Book of Mormon.”

The unsolvable past is very intriguing to me, and anytime I read of the uncovering of the past, I'm very inquisitive and want to learn about my past!

And to make the coincidence more mystifying, I saw the movie, *Quest of the Lost City*, from the findings by the Lambs, a husband and wife team discovering the lost city of the Mayas in Central America.

My purpose in writing is to find out if I could, in some way, procure back issues of THE IMPROVEMENT ERA, to have the complete file on that article, or just the articles themselves. If I could get either request filled, I'd be more than pleased.

I would be pleased to hear any and all correspondence relating to the above subject.

Yours very truly,
/s/ Peter Shulin

Glendale 6, California

Dear Editors:

IHAVE STOPPED before completely scouring our second bathroom, and the two small fry we borrowed (so their mom can have a complete hair-do job) are jabbering, and the sprinklers have gone well beyond their time, and I expect our grown, hard-working teen-age boys home momentarily for lunch: BUT I must immediately thank you humbly and sincerely for accepting for a future copy of THE IMPROVEMENT ERA, “Secrets are Kept.” Can you realize how much lift an occasional sale of a poem gives a poet, particularly when it is accepted by a market of your high quality, dignity, esteem, and circulation?

Sincerely

/s/ Mrs. Edith M. J. Hounsell

Blue Springs, Missouri

Dear Editors:

IT IS IMPOSSIBLE to write in just a few words, the thankfulness I feel for my membership in the Church of Jesus Christ of Latter-day Saints. Out here where the branches of the Church are small and far between, it is easy to stray from our teachings.

I was brought in contact with the Church after a ten year absence, and this second chance means more to me than I can say. At last my two young sons are in Primary and Sunday School, and my Catholic husband is an earnest investigator.

The very first Sunday that I came back, an elderly sister sold me a subscription to THE IMPROVEMENT ERA, and it is the best way I know for my family and me to become acquainted with the leaders of this great Church.

I wish all the missionaries I have known and those who so faithfully explained the gospel to my husband could know of the changes and the happiness in our home.

Sincerely,
/s/ Mrs. Joseph De Long

P.S. It is fourteen miles to the nearest branch, which is in Independence, Missouri.

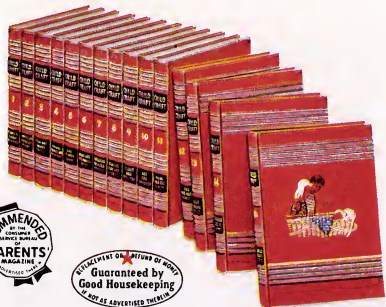




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